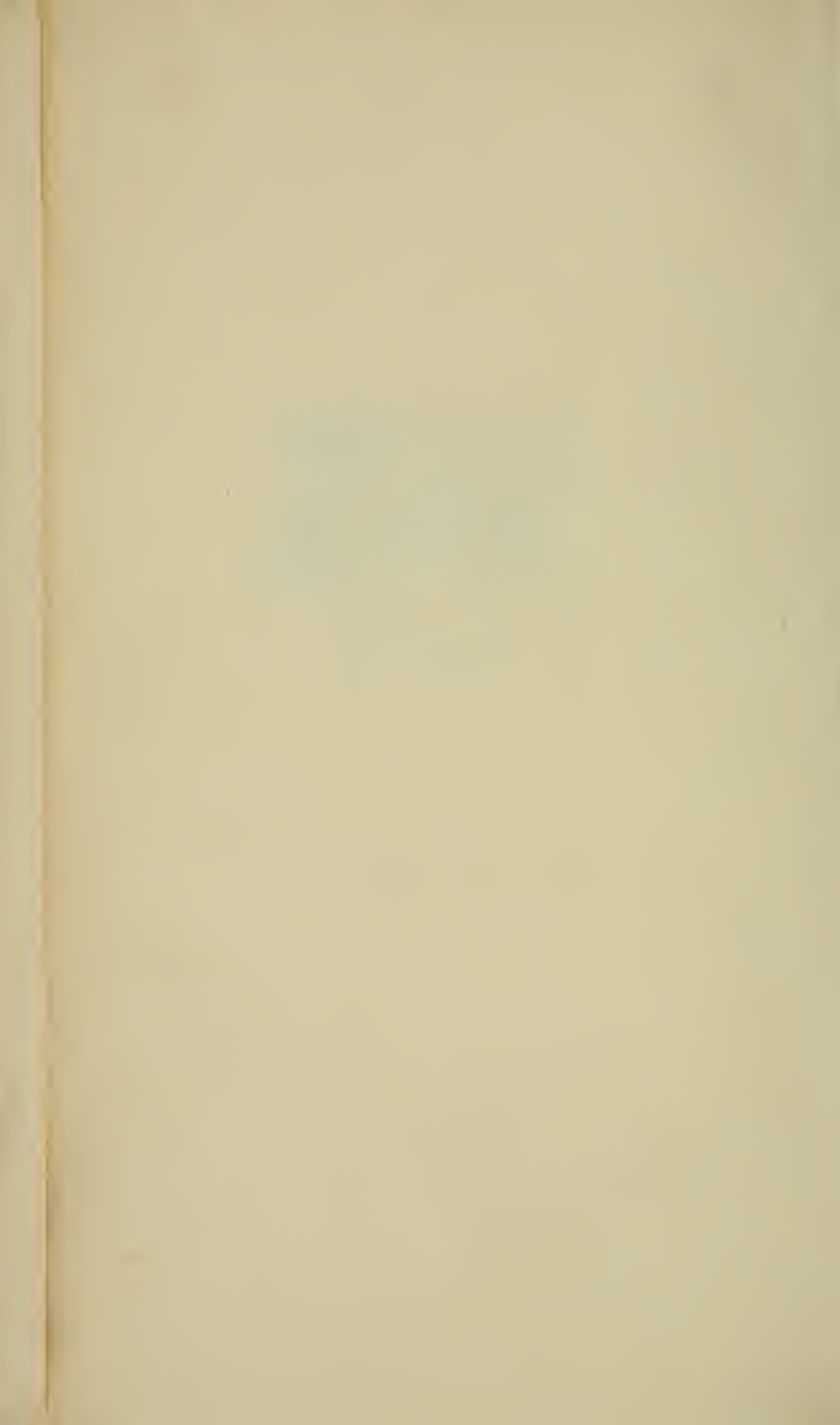




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“Protestant Sisters of Mercy.”

THE
REPORT OF THE INQUIRY

INSTITUTED BY

THE LORD BISHOP OF EXETER.

WITH

ADDITIONAL STATEMENTS, HAVING REFERENCE TO THE
INQUIRY.

In the Press, and will be published in a few days, price 6d.

A VOICE FROM THE PLACE OF S. MORWENNA, in the Rocky Land, uttered to the SISTERS OF MERCY, at the Tamar Mouth; and to LYDIA, their Lady in the Faith, "whose heart the Lord opened." By THE VICAR OF MORWENSTOW, a Priest in the Diocese of Exeter.

ADVERTISEMENT.

THE Publisher regrets having to advert to a few mistakes, which have unavoidably arisen in the publication (see Errata); but for its being a correct and faithful Report of the whole Investigation, he has the satisfaction of referring to many gentlemen, in connection with the public press, and other gentlemen, who reported the whole proceedings. He therefore ventures to ask indulgence, as well as to offer his apology, for not having sent it before the public in a more finished style of the art, which, for want of time, he has been unable to accomplish.

Plymouth, 16, George Street, Feb. 27, 1849.

ERRATA AND ADDENDA.

Page 3, line 6, after *Telegraph*, *insert* "published on the 10th of February, 1849."

- " 8, " 24, *for* "hands," *read* "hand."
- " 17, 18, *for* "many," *read* "any."
- " 21, " 31, after the words, "of the Cross," *add* "being placed where it was."
- " 21, " 42, *erase* the semicolon after the word "knowledge," and *insert* a comma after
the word "improper" in line 43.
- " 38, " note, *for* "25th," *read* "26th."
- " 41, " 9 & 39, *for* "catechism," *read* "christian."
- " 44, " 21, *for* "Feb. 4th," *read* "Feb. 14th."
- " 46, " 38, *erase* "used to."
- " 50, " 24, *erase* the words, "and Mr. James Clase."
- " 51, " 5, *for* "your," *read* "her."

R E P O R T

OF

The Inquiry

INSTITUTED BY THE

RIGHT REVEREND THE LORD BISHOP OF EXETER,

As Visitor of the Orphans' Home,

ESTABLISHED BY

THE SISTERS OF MERCY,

At Morice Town, Devonport,

INTO THE TRUTH OF CERTAIN STATEMENTS PUBLISHED IN THE
"DEVONPORT TELEGRAPH,"

FEBRUARY 10th, 1842.

PLYMOUTH :
ROGER LIDSTONE, 16, GEORGE STREET.

LONDON: J. MASTERS, ALDERSGATE STREET.

EXETER: H. J. WALLIS

MDCCCXLIX.

PLYMOUTH :
Printed by LIDSTONE and BRENDON,
George Lane.

REPORT,

§c.

It is considered desirable that the Public should be in full possession of all that transpired relative to the charges brought against the Sisters of Mercy. We therefore publish, as an introduction to the Report of the Inquiry instituted by the Bishop of Exeter, the evidence taken by the Editor of the *Devonport Telegraph*, in consequence of the communications he has stated he received from *anonymous* correspondents; so that the Public may be enabled to compare the evidence taken by the above Editor (Mr. Richards), with that which was elicited from the same witnesses before the Lord Bishop.

“THE SISTERS OF MERCY.”

“It has excited both surprise and comment among our friends, that we have so long abstained from taking part in the discussion of the questions raised at the Plymouth meeting. We did so because we perceived them to be surrounded with much difficulty; and fearing that possibly the Church might be as much endangered by imprudent zeal as by innovations. Though we were urged almost beyond the power of resistance, we studiously avoided committing ourselves to little more than a bare record of the speeches then made, and of *one* fact arising out of them. Notwithstanding the moderation and excellent feeling of the meeting, which could not be surpassed, we adhered to our determination to set aside all impressions sought to be made by others, and in an affair of so much importance to examine facts, and from them judge for ourselves. The “Orphans’ Home” having been alluded to at the meeting, as an Institution founded on Tractarian principles, and being located in our own neighbourhood, presented a fair subject by which the correctness of the statements of Mr. Bennett, and other speakers, might fairly be tested. A letter from the Reverend W. B. Killpack, impugning the truth of the *one* fact to which we have before alluded, drew us somewhat prematurely into the field; but we are prepared this week to lay before our readers a statement “*of the principles on which that Institution is conducted,*” very different, we would fain believe, from the opinion entertained of them by the clergymen of the *Protestant* Church, who have so emphatically vouched for those principles in the public journals. We subjoin a statement, deliberately made by three witnesses, as to the religious arrangements of the “Orphans’ Home.” By comparing them with each other, they bear the stamp of truth, and that they are correctly reported we stake our personal veracity. We commend these statements of the religious observances there carried on to the serious consideration of every Protestant; for if they be consistent with Protestant Worship, it is but right that all should know what is expected of them as members of that Church, and if they be not—— But to this alternative we will recur next week.

"SARAH ANN CLARKE, aged between 16 and 17, now residing with her parents, at No. 7, Boscawen Place, Morice Town, states as follows :—I first went to reside with the "Sisters of Mercy" at their lodgings in George Street, on the 16th of October, 1848, and subsequently went with them to the house in Milne Place, and remained there until the 26th of January last, when I came away. During my residence, the practice was to rise at 5 A.M. At 6 o'clock the bell rang for "Laud." The whole of the household then attended prayers in the "Oratory." This was in a room on the second floor, adjoining the drawing-room, the walls were covered with red or crimson cloth, against the east wall was a table, and on it stood a large cross on a step pedestal. As well as I can judge, the cross was two feet high from the pedestal, it was of white stone or marble; the table also stood on a raised platform. The Sisters always bowed to the cross in passing and repassing it. At 7 o'clock we attended "Prime," when the rules of the house for the day were read. At 8 o'clock went to church. At half-past nine, prayers, "Terse." At 1 o'clock, "Sext." At 20 minutes past 2, "None." At 6 P.M., "Vespers." At 9 P.M., "Complin." There were eight desks in the "oratory," at which the household stood during the service, so arranged that they looked towards the "Altar." Dr. Pusey visited the house two or three times during my residence. I did not know his name by hearing it mentioned, as the Sisters always called him "Father;" but there was a young person, an inmate, who came from Torquay, who knew him, and who had a letter from her friends, informing her of the Dr.'s intended visit. On the occasion of his visit he slept in the house, and performed service in the "oratory" the next morning at 6 o'clock. On one occasion Dr. Pusey administered the Sacrament of the Lord's Supper, of which I partook with the Sisters. Dr. Pusey's son, and another gentleman, who has since gone abroad with the young Mr. Pusey, also visited the house. I have seen other gentlemen there, but the only person who ever read prayers in the "oratory" besides Dr. Pusey, was the Rev. W. Hutchison. The cross alluded to was in the oratory on Tuesday morning (the 23rd January). Recollect three gentlemen calling on that day, the household were at prayers at the time, and the visitors were kept some time at the door. I know there were three gentlemen, as I looked from the window and saw them. It was my day to attend to domestic matters, and I was, in consequence, exempt from attendance at prayers—but not allowed to answer the door. When I next went into the oratory, the cross was not there, and its place was supplied by a picture of the "Virgin Mary, with the infant Jesus in her arms." I did not see the cross again until Friday, when it was in the study of the Lady Superior. I never saw the Bishop at the house, but Mr. Maskell was there once. There were six sisters when I left the house, but I understand several have joined since; but this I cannot say of my own knowledge. Some of the children whom I had met told me this was the case. Friday was always a Fast Day; we then knelt during prayers. The Lady Superior, Sister Catherine, and Sister Elizabeth, wore crosses suspended at their sides. These were exposed, and worn out of door as well as in, until the cross disappeared from the oratory. The greatest secrecy was enforced on all in the house. On the occasion of one of the children running away I mentioned it to my mother. This was overheard by the Lady Superior, and I was called into Miss Sellon's room and reproved for it, and told never to speak of anything that was said or done in the house. I received no wages. I was first engaged by Miss Sellon, at 10d. per day, to teach the children of the schools knitting. Subsequently Miss Sellon persuaded me to become one of the sisters, promising to further educate me, and that my only duties should be to attend to the school and the poor. This promise was not kept, and I was made to do the household work, with which I was dissatisfied; this, and my not being allowed to go home to see my friends, induced me to leave. When I joined the sisters, they took the clothes I had and gave them to the poor. I was well clad at that time for a person in my situation of life, but when I left I had only the gown I wore. When the three gentlemen alluded to were ushered into the front parlour, Sister Catherine and Sister Elizabeth went into the "oratory." The Lady Superior had a string of what appeared to be white bone beads, which used to be under her pillow; there was a number of small ones, then a larger. Dr. Pusey administered the sacrament every day in the chapel when at the house.

"MARY POCHETTY, aged 15 last November, an orphan, neither father nor mother living. Mr. Swain, minister of Christ Church, St. Giles, London, sent me to

Devonport. He gave me the means to come down, and a character, requesting I would give the latter to some clergyman. I took it to Mr. Childs. Have two aunts residing in Mr. Childs' district,—one at Dock-walls, and the other 85, Pembroke Street. Mr. Swayn is chaplain of St. Giles workhouse, where I was compelled to go on the death of my mother. When I came to Devonport, Mr. Childs told me I had better go to the parish authorities; they put me into the workhouse of Stoke Damerel. The Rev. W. Hutchison, the Rev. Mr. Childs, and Miss Sellon, came to the workhouse. Mr. Hutchison and Miss Sellon asked me if I would like to go and live with Miss Sellon to regain my strength. I went to the house accordingly, and remained in the house three months and three weeks. I left on Saturday, the 3rd of February. I had asked Miss Sellon to allow me to leave several times, as I was unhappy. I was made to work hard, and did not like the confinement. I thought the Sisters were Roman Catholics, and told Miss Sellon so. Miss Sellon said they were not. One of the children asked Miss Sellon why they bowed to the cross. Miss Sellon said in remembrance of "our blessed Saviour," and "respect to the cross." They used to rise at 5 o'clock in the morning. At six attended prayers in the "oratory." The "altar" was on a raised platform covered with crimson cloth. The table was covered with blue cloth, on it stood a cross on raised steps, the cross was about two feet or two feet six inches high. On each side of the table was placed a vase of flowers. The flowers were of different character for each saint day. At Christmas, laurel and a small white flower; the flowers had been frequently changed for fresh ones, but always the same up to Friday last. This was the "Festival of the Virgin Mary," when a different description of flowers was placed in the vases. The cross and flowers were always on the table until the three gentlemen visited the house, that was on a Tuesday. I saw them on the table on the morning of that day, but on attending prayers in the afternoon, I found both the cross and flowers were removed; the table was quite bare except the cloth. The next morning there was a picture of the Virgin Mary in a gilt frame on the altar. I did not see the cross again until the Friday following, when it was removed from what had been Miss Sellon's writing room, to the top of the house in the small dormitory, to which Miss Sellon's desk, &c. were also removed. Last Monday, (the 29th January,) on attending prayers in the morning, the cross was in its former place, as were the vases of flowers. There was a wreath of holly round the cross from Christmas until Friday last, and a cross of holly on the mantel piece. On Friday, the "Festival of the Virgin Mary," a wreath of flowers was substituted for the holly. I attended prayers on Saturday morning (February 3rd), the cross was then on the altar. The Lady Superior wore two crosses, the larger one was about the length of my hand and fore finger, and a second round the neck attached to a string of beads. The Lady Superior often had a cross and beads on her pillow. Sister Catherine and Sister Elizabeth wore black crosses round their waists. Sister Caroline wore a small cross inside her dress. The Sisters wore the crosses on the morning the three gentlemen visited the house. Have seen gentlemen perform service in the "oratory." The Rev. Wm. Hutchison read prayers sometimes. He did so the first time they were ever read in the oratory. On one occasion an elderly gentleman performed service in the "oratory." This person, I understood, was Dr. Pusey. A young woman who came from St. Mary's Church, Torquay, and is educating in the house for a governess, knew him. This was Anna Maria Lane. She received a letter from a Miss Lloyd, saying, Dr. Pusey was coming to the house, and Miss Lloyd wished her (Lane) would speak to him, and the Dr. and Miss L. had a long conversation together. Dr. Pusey performed service in the "oratory." He read the prayers in his surplice. On another occasion he performed service in the top room, called the small dormitory. This was because Sister Caroline was ill. She was in bed at the time. He performed the service of Holy Communion at this time in the bed room. This gentleman (Dr. Pusey) visited the house three times. On one occasion he remained three days. The Lady Superior left on Monday (the day before that on which the three gentlemen visited the house) I believe for Torquay, returning the following Wednesday with Dr. Pusey. The Dr. left again the Friday following. On that day, Miss Pusey and another young lady came. Miss Pusey told them her name, and said the gentleman who had performed the services alluded to was her papa. Mr. Barter, who is gone abroad with Dr. Pusey's son, also read prayers once. The Rev. Mr. Killpack, and Rev. Mr. Procter, attended at the "oratory,"

but whether they performed service cannot tell. Mr. Furneaux has also attended service at the "oratory." The Sisters used to go into the "oratory" out of service time and kneel before the cross. The Sisters used to bow to the cross when they entered the room, and when they left the room—they would go up to the altar and bow—indeed every time they looked at it. The children were several times chid for not bowing to the cross. There is a cross on the parlour mantel-piece,—one in the Lady Superior's room, and one in Sister Caroline's room. Had prayers seven times a day, besides morning and evening services.

"SELINA JONES, daughter of Elizabeth Jones, residing at 19, Barrack Street, Devonport, father was an able seaman on board the *Britannia*, and died in the Naval Hospital at Stonehouse, about Christmas, 1841, states as follows:—I am eleven years of age. I was in the Orphans' Home, in Milne Place, nearly three months, and left there on Friday 19th January last. During the time I was there it was the practice to rise at five or half-past five o'clock in the morning. At six o'clock the bell rang for prayers in the "oratory," which was the room over the back-parlour; the walls were covered with red cloth, there was a raised platform also covered with red cloth, and on this stood a table covered with blue cloth, and on the table was a cross, I think between two to three feet high. At first only the cross stood on the table, then Sister Catherine brought a picture of the Virgin Mary, and placed by the side of it. The table on which the cross stood was against the east wall of the room. The Lady Superior, Sister Catherine, and Sister Caroline, wore crosses suspended from their waists. The Lady Superior and Sister Catherine, always wore crosses, but Sister Caroline did not always wear them. The children on entering the "oratory" used to bow to the cross. When I went to the house first, there were only two other children residing there. Sister Catherine told us we were always to bow to the cross when we went into the "oratory," and shew us how we should do it. The Sisters had prayers many times a day, but the children only went to the oratory once, that was in the morning. The Lady Superior, or Sister Catherine, usually read prayers in the oratory, but several times an old gentleman, who came from a distant part, read the prayers. "Friday and Wednesday" were called Festival days, no work was done on those days."

The publication of these statements, and the circulation of various idle rumours and clandestine charges, which had been made by various parties, evidently ignorant of the real facts, in the hope of bringing discredit on the intentions and objects for which the Sisters of Mercy have so nobly devoted themselves, caused the Lord Bishop to institute the investigation, which will be found in the following pages.

The inquiry, which was an open one, took place on Thursday, February 15th, in the Lecture Hall of the Mechanics' Institute, Devonport, in the presence of a large and highly respectable body of the clergy and laity of Plymouth, Devonport, Stonehouse, and the neighbourhood. Reporters from each of the local newspapers were also in attendance. On his Lordship entering the room, about half-past eleven, the greater portion of those assembled paid the usual mark of respect to the Bishop by rising from their seats, and continued standing until he had taken his seat. His lordship was accompanied by his son, the Rev. E. C. Philpotts, his chaplain. Immediately after the Bishop had taken the chair, General the Hon. Henry Murray, K.C.H., the Commander-in-chief of the western district, and Admiral Sir William Hall Gage, G.C.B., the Commander-in-chief at Devonport, came in, and took seats on his lordship's

left, and continued to support him by their presence throughout the day.

In opening the proceedings, his lordship said, I venture to express a hope that I shall receive the assistance of all the gentlemen here in the business of the day. Let it be borne in mind that I am here without authority—not affecting to have any authority whatever. I have no right to ask questions—not right to desire persons not to interrupt me in those questions, but I am quite certain when I, your Bishop, come here declaring the simple and sole purpose of my coming to investigate a matter that has been made very public, an accusation of a very grave kind against certain ladies—ladies who profess to come here for the purpose of devoting themselves, their talents of all kinds, whether of mental ability, of money, or health—to devote these and all other their talents to the cause of God and the assistance of poor people in this most distressed neighbourhood—I am quite sure, under such circumstances, I shall have your assistance in the endeavour to conduct this inquiry peaceably, I am certain without interruption, and according to my own judgment of the way in which it should be carried on (cheers). I will state at once the course I mean to pursue. I wish, if it were possible, that every word I utter on this occasion should be taken down, for though I cannot well be considered to be speaking premeditatedly, and may give vent to some expressions which I may wish to recall, yet I would very much rather be guilty of a degree of inaccuracy of expression, of seeming indiscretion in reference to the topics to which this inquiry may lead, than to repress any single sentence that I may have in my heart, or shall give utterance to (cheers). I will make a further request, that when I shall venture to call the witnesses that may be put before me, in the order in which my discretion shall judge fit, I shall first be permitted to inquire by myself of those witnesses. After I have finished that inquiry, I shall be glad to be assisted—and shall consider it an assistance—by gentlemen suggesting further questions to be put; but I must request that no question be put by any one here to the witnesses except through me: that the questions shall be proposed to me, and I shall exercise my discretion whether or not it is fit for me to put them: I shall exercise that discretion upon my own responsibility—a responsibility not light because undertaken in the presence of this most respectable as well as numerous body of persons—also a responsibility in reference to the whole people of England, for I rejoice to see the reporters of the public press here, and I heartily wish that they may commit to paper, and set before the world every word that I may utter. Therefore, under that sense of responsibility, I do entreat the indulgence of this

assembly, and its assistance in conducting the business of this day (cheers). I would begin by expressing the opinion, that however gratifying it may be to receive the indications of your good will now exhibited, it will be better if no such indications are suffered to escape you (hear, hear). As you are an assembly of Englishmen met to conduct an inquiry, that inquiry shall be conducted, as far as I am concerned and enabled to do so, upon principles of English justice. We have got witnesses but no accusers. I have now, therefore, to request that the accusers in this case—those who have prepared the depositions which I see in the papers, will have the goodness to step forward.

Mr. Richards, of the *Devonport Telegraph*, rose.

The Bishop. What is your name, sir?

Mr. Richards. My name is William Richards.

The Bishop. Are you editor of this newspaper? (pointing to a copy of the *Devonport Telegraph*.)

Mr. Richards. Yes, my Lord.

The Bishop. Then, Sir, it is to you we are indebted for the publication of these statements.

A. Yes, my Lord.

Q. Will you permit me to ask you, were you present when the investigation took place?

A. *I took the evidence myself*, ALL BY MY OWN HANDS.

Q. Were you alone?

A. I was not alone on two occasions.

Q. I see this states there were three witnesses; it does not say on what days they were examined, nor does it state that examinations were continued on subsequent days.

A. I did not think it necessary to do so, my Lord, but I can state the days on which they were taken. The first was taken—I presume too much, my Lord; I do not recollect the dates exactly; the paper may assist me.

The paper was handed to Mr. Richards.

The Bishop said, will any one be kind enough to act as my clerk? I have no one here to take down the depositions for me.

After a pause, the Rev. W. B. Killpack volunteered to perform this duty, and took his seat at the table, on the right of the Bishop, and the examination was resumed.

The Bishop. Are you aware of the days, sir, on which the examinations took place?

Mr. Richards. *My memory does not serve me*. I CANNOT REMEMBER.

Q. Was it in this month?

A. I AM NOT CERTAIN. I think this gentleman (Mr. Bennett) can assist me.

Mr. J. N. Bennett, Solicitor, of Plymouth, then stood forward.

The Bishop. Can you tell what the days were?

Mr. Bennett. I cannot tell the days, my lord.

Q. Was it this month or last?

A. Certainly, *in this month*. I was present only on one occasion.

The Bishop, addressing Mr. Richards. Were all the examinations in this month?

Mr. Richards. All three times were in this month.

Q. What induced you to make this investigation?

A. In my capacity as editor of a public journal, I had recently received a number of letters on this subject. I endeavoured to ascertain the truth of what was set forth in these letters; and having heard that some of the inmates of the Orphans' Home had left that establishment, I sought them out, in order to investigate the matter, and the result was the evidence which I published.

Q. Were the letters you received with or without signatures?

A. Nearly all of them were *anonymous*.

Q. Were they *all* anonymous?

A. Yes. They were such as newspaper correspondence usually is.

Q. No one, then, put his signature to any one you received?

A. Only the Rev. J. Hatchard and the Rev. W. J. St. Aubyn; but their communications were *subsequent* to the examination.

Q. Were those letters from these two gentlemen the only ones you received with the names of the writers communicated?

A. They were.

The Bishop. Is there any professional gentleman present who will take notes of the evidence for me, Mr. Killpack being unable to do so, which is natural for one not used to the practice?

Mr. William Martyn Rickard, of Messrs. Little and Woollcombe's office, stepped forward and consented to take the duty upon him.

The Bishop. Thank you, sir.

The examination of Mr. Richards was continued.

The Bishop. Were you alone at two of those examinations?

Mr. Richards. I was alone at one of them. At two, I had a gentleman present. Mr. Bennett was present at one.

Q. And who at the other?

A. The evidence was taken in the presence of Mr. Tripe, jun. and Mr. Bennett.

Q. I understood Mr. Bennett was only present once?

Mr. Bennett. Only one evening, my lord. I saw one girl at one time, and the other at a later period of the evening.

Mr. Richards. It was only on one occasion, although there were two examinations.

The Bishop. What is Mr. Bennett?

Mr. Richards. A Solicitor of Plymouth.

Q. And who is Mr. Tripe?

A. He is a Surgeon of this town.

Q. Did the anonymous letters you received especially point out those gentlemen as parties likely to give you information on the subject?

A. No, my lord.

Q. Then what induced you to procure the evidence of those witnesses?

A. I had heard that these parties left the institution, as was reported, from a repugnance towards the ceremonies practised there.

Q. From whom did you receive that information?

A. *I do not recollect.*

The Bishop. NOT RECOLLECT!!!

Mr. Richards. No, my lord; if you were in a newspaper office you would understand how I should not recollect; and you too would easily forget names.

The Bishop. I only want answers to the questions.

Mr. Richards. Exactly, my lord; and it is only because my answers may seem evasive that I offered the explanation.

The Bishop. I do not say that they are evasions; and if I thought they were evasions, the addition of your remark would not shake my impression.

Mr. Richards. I will answer your lordship's questions as far as I am able.

The Bishop. I will not put a question with any vexatious intention, nor one which does not appear to me to be proper. Then, you say, you heard of these persons from some quarter, you do not know where?

Mr. Richards. I went to their residences; but I think, if you will allow me to state the facts——

The Bishop. Forgive me, I asked a specific question,—What was your reason for applying to these parties? And you said, in consequence of information you received from some parties, that the witnesses had left the establishment from a repugnance of the ceremonies observed there, and you say you do not recollect who these parties were.

A. I do not. (Mr. L. P. Tripe having addressed Mr. Richards in an under tone, he added,) Mr. Tripe has reminded me he was one of the gentlemen giving the information.

The Bishop. Very well; no doubt we shall have Mr. Tripe's evidence.

Q. Had you any conversation previously with the father or mother of the first witness in relation to the matter?

A. Never.

Q. In your presence, was anything said to either of these persons to indicate that it would be for their advantage, in any way, if they would give an account favourable or unfavourable of the institution?

A. Nothing of the kind.

Q. Was there anything said in your presence by any one, as to your having been induced to come there, sent by high authority of any sort?

A. No.

Q. Was the Queen Dowager's name mentioned?

A. Yes; I think it was.

Q. By whom?

A. By Mr. Bennett, I believe.

Q. What did Mr. Bennett say of the Queen Dowager?

A. It referred to the Hon. Mr. Ashley's visit.

Q. Will you be good enough to state what he said?

A. On Sarah Ann Clarke speaking of three gentlemen visiting the institution, Mr. Bennett mentioned one of these as coming from the Queen Dowager.

Q. That was all that was said about the Queen Dowager in your presence?

A. That was all.

Q. Was anything said of the Archbishop of Canterbury?

A. I have not the slightest recollection of such.

Q. Was Mrs. Clarke, the mother of the girl, present at the time?

A. I enquired for the mother when we first came to the house, and the father came in subsequently, and was present during the greater part, and the mother, during the whole.

The Bishop. I think the whole of the witnesses named in this paper had better be out of the room at present.

Q. The evidence taken by yourself—was it put down in the words of the witnesses?

A. I don't know that it was *precisely* placed down in the words of the witnesses, because the evidence, as given by them, *was not such as could be published.* The sentences were not spoken in a way to go before the public; but all the facts were related as they stated them.

Q. You put into *your* words the purport of what *they* said?

A. I put down the substance of them; but, as far as possible, I used their own words. The corrections were simply such as to make it grammatical, *and the information which I elicited from them, I committed to paper at the time, and afterwards*

read it over to them before it was published. I printed nothing which the children said they were not ready to verify upon oath.

The Bishop. I think I need not trouble you any further. I should like to ask Mr. Bennett some questions.

The Bishop. Mr. Bennett, I believe you were present at the examination of Sarah Ann Clarke, and mentioned the Queen Dowager's name. Was it in the hearing of the young person?

A. Certainly.

Q. Was it stated in a way to give an impression she had at all authorized the enquiry being made by you?

A. Most undoubtedly not; the only object of my using her name was in connection with Mr. Ashley, who I described as having been sent by the Queen Dowager.

Q. With reference to Mr. Ashley's name, you supposed he was one of the three gentlemen mentioned by the child?

A. Exactly so.

The Bishop. I need trouble you no further.

Mr. Tripe. I have something to say in reference to the way in which the affair came to my knowledge. The mother of the girl, Selina Jones, called on me to request her child's name might be placed on the list of candidates for admission to the Orphan Asylum, of which I am honorary secretary; and she stated her child had been an inmate of the Orphans' Home. I said, then she cannot be placed on the list. She said, I have removed the child. I said, why? She said, because I was afraid the ladies would make her a Roman Catholic. I said, I must be satisfied that the child has been removed from this institution, and you can call on me again. I saw one of the ladies of our own committee, who satisfied me that the child actually was removed; the woman called on me again, and I asked her some questions, the tendency of which induced me to communicate the matter to Mr. Bennett and Mr. Richards, who saw the child Jones in my presence; and I left it to Mr. Richards to make the proper use of the evidence.

The Bishop. Now, I think, we are prepared to see the girls themselves. Let Sarah Ann Clarke be called.

Sarah Ann Clarke was then called. She stated herself to be between 16 and 17 years of age.

The Bishop. Is the mother present?

Mrs. Clarke. I am her mother.

The Bishop. Then you will have the goodness to retire.

Mrs. Clarke. I would rather stay.

The Bishop. I cannot consent. It is necessary she should not interfere, and I will not continue the inquiry unless the mother quits the room.

Mrs. Clarke still objected to leave the room, and the Bishop addressing her said, your daughter will have the protection of Englishmen—hardly a face among them do I know but as Englishmen. I am sure there cannot be one among them who would allow of any treatment towards her that is improper (*loud cheers*). I must again entreat as a great favour that parties will forbear to express their feelings; if you have a right to give expression to your feeling of approbation, you have an equal right to express your feeling of disapprobation, and that would be an indecent thing, and most unpleasant to us all. Now, Sarah Ann Clarke, were you present in the room when Mr. Richards was asked some questions?

A. Yes.

The Bishop. I thought I requested that witnesses should be out of the room.

Sarah Ann Clarke. I was out of the room just now, sir, but was present when Mr. Richards asked me questions.

The Bishop. Very well. You mistook the question. Then referring to the statement made by Clarke inserted in the *Telegraph*, his lordship said, you went first to reside with the Sisters of Mercy at their lodgings in George street on the 16th of October, 1848, and subsequently went with them to Milne Place, and remained there until the 26th January, when you came away?

A. I did.

Q. During your residence the practice was to rise at 5 o'clock in the morning, and at 6 the bell rang for "laud"?

A. Yes.

Q. Now, I will ask you a question about laud, in the paper so called: when were you told the meaning of laud?

A. I was not told at all—I was only told it was the name of the prayers.

Q. When were you so told?

A. It was mentioned in this way, "It is time for laud."

Q. Was it called laud to the end of the time during which you staid in the house?

A. Yes.

The Bishop. I have no hesitation in saying why I ask that question; it is because certain rules or private regulations had been laid before me, and the names of the prayers being so called, I suggested the names had better be altered, for they might excite apprehensions of a Roman Catholic tendency, though they are, in themselves, as innocent as names can be; for they were the names given to prayers at these hours long before the corruptions of the Church of Rome,—as early, I believe, as the fourth century. I only mention that to show that these names, of themselves, are of little moment in my

estimation, but I thought it right to recommend their discontinuance, as they might give offence, *and it would only be in the event of anything of a Romish tendency being proved against the Sisters, that the use of such names would become a matter of importance.*

Q. You don't know that those names were scratched out of a book do you?

A. No, sir, I don't

The Rev. William C. Hutchison was about to address an observation to his lordship upon this point.

The Bishop. I cannot hear you now, sir, but will bye and by as a witness, if you wish to be examined.

Mr. J. E. Elworthy. My lord, if one witness is ordered out, in fairness all ought to be out.

The Bishop. I will not insult any gentleman by turning him out. If any gentleman apprehends that the examining of a clergyman who has been in this room would be unfair I will refuse to call that clergyman, but I will not turn him out of the room. I will not turn out any clergyman or any gentleman here, on the score of his being likely to have his evidence prejudiced by what he might hear (cheers). I would not insult any gentleman by assuming that he is capable of being misled.

Mr. George Mennie, Druggist, Plymouth, rose and said, I do not think, my lord, that those gentlemen would tell an untruth, but I do not think that children would take more harm than adults by being present. I must beg, as an Englishman, that fair play be dealt to all (hear, hear).

The Bishop. The gentlemen who intend to give evidence had better withdraw.

Mr. Elworthy. I think, my lord——

The Bishop. Let them withdraw.

Rev. J. Hatchard, Vicar of St. Andrew, Plymouth. My lord, may I make an observation?

The Bishop. No.

Mr. Hatchard. It is to this effect, my lord—(order, order).

The Bishop. I cannot allow you to speak. If you wish to be a witness, withdraw.

Mr. Hatchard. But I wish the position in which I stand to be understood (loud cries of order, order).

The Bishop. I throw myself upon the meeting (cheers). I am told to deal out the same measure of justice to all; and I am now told that all the witnesses ought to withdraw—that is called English. It may be; but I have had some experience,—I am now upwards of 70 years old, and have repeatedly been in Courts of Justice, and never knew an instance in which

gentlemen in the position of those now called on to quit the room, were ever insulted by being required to do so.

Mr. Elworthy. Oh, my lord——

The Bishop. Let the witnesses retire. Mr. William Hutchison, you will leave the room.

The Rev. J. P. Oliver, Curate, Stoke Damerel. My lord, is it not possible that all the clergy may be examined? Must they all withdraw?

The Bishop. I do not know. In that case, they must withdraw.

Mr. Elworthy. My lord, will you permit me to make one observation. It may be necessary that the gentlemen who attended the institution should be examined. I will not interfere with your lordship's arrangements, but I only suggest that those parties whom your lordship has called as witnesses are, in point of fact, no more witnesses than the clergy who have visited the institution.

The Bishop. It never occurred to me to desire Mr. Bennett or Mr. Tripe to leave the room. I think we should be great losers by the gentlemen being told to retire—(cheers)—but I have not the slightest hesitation in saying that the parents of this child ought not to remain. I have no reluctance in saying that I have been told that questions may probably lead to some exposure of unfair practices between the mother and daughter. I am told to deal equal justice to all. I am quite ready to agree, if you think it best.

Mr. Elworthy. The only question is yea or nay. Have the practices in the house been proper? I would therefore submit whether it will not be necessary to examine the clergy.

The Bishop. Clearly—I should be glad to do it. It is my intention to hear any gentleman who presents himself, or is solicited to give evidence.

Mr. Elworthy. If anything wrong has been done, I submit that the course is to take the best evidence that can be obtained. I only submit that subject to your lordship's better judgment.

The Bishop. Not subject to my better judgment, because my judgment remains the same as before.

Mr. Mennie. I would submit that it would be just that all should remain.

The Bishop. I think that justice rather requires that the mother should not remain; but if there is an objection—if it is thought that it would be unfair, she may be called in.

Mr. Elworthy. I submit the observations that I have made to your lordship's better judgment.

The Bishop. I repeat that my judgment remains the same; but I am resolved not to do anything that can gravely be said

to be unfair—I shall therefore seek the opinion of the meeting. Is it the pleasure of this meeting that I should proceed with the evidence of this young woman in the absence of the mother, or in the presence of the mother?

Mr. Elworthy. I have raised no such question.

The Bishop. I don't say you have, sir. But I do—— The Bishop was proceeding to put the question to the meeting, when

J. Williams, Esq. Penlee, Stoke, rose and energetically protested against the meeting being taken by surprise by any such question as this being hastily submitted to it; especially as it did not embrace the whole nature of the objection that had been made. He entreated his lordship to pause before he determined on such a course. For his own part, he came there determined to form his judgment upon the evidence fairly and judiciously brought forward and arranged in this most important matter.

The Bishop. I was going to——

Mr. W. J. Little here interposed to say something, but was prevented doing so by cries of order, chair. &c.

The Bishop. The gentleman who has made the very sensible observations to which I have listened with a great deal of attention, was a little too hasty, and unfortunately has proceeded on the assumption that I was going to exclude one party and not the other. On the contrary, my intention was first to put the question whether the woman should be excluded, and if I found a very large portion of the meeting in favour of her not being excluded, I should have permitted her presence. I should not exactly have counted noses, but I should have seen if a majority was in favour of her staying, and if so, stay she should. Then I should have asked in the same way, whether all persons here, who would have to give their testimony, should retire. If I had found from that exhibition of opinion any considerable number were in favour of their going out, I should have required them to go. But I think now the presence of the woman is of but little consequence as compared with the time wasted in this discussion; I say, therefore, let the woman come in.

Dr. Bellamy rose to speak, and said: Will you permit me to make one observation?—(*cries of order and chair.*)

The Bishop. No, sir; the thing is decided.

The Rev. W. J. St. Aubyn. Shall she come in, my lord?

The Bishop. I thought she was in.

Mrs. Clarke then took her position near her daughter.

The Bishop resumed the examination. Then the whole of the household attended prayers in the oratory—that was the name the room of prayer went by?

Sarah Ann Clarke. Yes.

The Bishop. Now I have no hesitation in saying, that however I may think it unfortunate that a name was given to a room of this sort which might excite prejudice, it does not to my mind create the slightest painful feeling. The word *oratory* is known to the laws of England; there are lawyers here present who know very well that in the Acts of Uniformity of Edward VI. and Elizabeth, in the very Acts of Uniformity which contributed largely to establish and fix the Reformation, the word *oratory* is used. I say this to show that no undue prejudice need be excited in the mind of any by *the use of the word*. I do not mean to say that words innocent in themselves may not have a special meaning when connected with other things; but it is clear that they are to be considered in their *essence* as well as in the *possibility* of abuses arising from them. Unless in this case something more precise should turn out, of a decided Romish tendency, we may perhaps regard this as indifferent; but I must say that if there should appear to be many things actually of a Popish or Romish tendency, that gives importance to all these trifles—(applause)—but without that, these names appear to me to be innocent, and must be so considered.

The Bishop. (Again referring to the witness's former evidence.) Then there were other names?

A. Yes.

Q. You say, at 7 o'clock we attended "prime," when the rules of the house for the day were read. At 8 o'clock went to church. At half-past 9, prayers, "terse." At 1 o'clock, "sext." At 20 minutes past 2, "none." At 6 P.M., "vespers." At 9 P.M., "complin."

Sarah Ann Clarke. Yes sir.

The Bishop. These were canonical names given very early in the Christian Church,—as early as the fourth century. I did suggest certainly that the rules containing them should be altered.

Q. Then Dr. Pusey visited the house two or three times during your stay in the house?

A. Yes.

The Bishop. And I am yet to learn what there is of just prejudice against these ladies, because Dr. Pusey is a friend of theirs and goes to their house; but I will add, it is important, because it affects the proceedings of Dr. Pusey there which may be connected with them.

Mr. Bennett. My lord, will you allow (cries of order, order, chair, chair, from all parts of the room.

The Bishop. No sir, I have undertaken this, by no means a pleasant duty, and I will conduct it in my own way, and according to my own judgment, and not the judgment of

others. I stated before, that at the close I should be ready to receive any observations.

Mr. Bennett. But, my lord (cries of chair, order, &c. as before).

The Bishop. I say I have used this observation at the time when this name first occurs, and I state now, fairly, frankly, and avowedly, that I myself see no just prejudice, notwithstanding I am aware that probably nineteen twentieths of those who are here couple a great deal of criminality with the very knowledge of Dr. Pusey. Now I do not for one: I state that broadly and plainly. I should be ashamed if I did not avow it, that because the name of a certain gentleman is exposed to public odium, his very acquaintance by these ladies, who receive Dr. Pusey as their friend, is to be decried.

Mr. Bennett. My lord (chair, and cries of order, as before, but more determined).

The Bishop. After the examination of this young woman is over, I will hear anything suggested by Mr. Bennett: at present I will hear nothing.

Mr. Bennett still attempted to speak, but was again silenced by the almost unanimous voice of the meeting.

The Bishop. Is Mr. Bennett about to dismiss this meeting? If he is, let him go on. If he do go on, I shall declare the meeting to be at an end—(cheers).

Mr. Bennett then resumed his seat, and the Bishop continued the evidence.

The Bishop. Who first mentioned Dr. Pusey's name to you?

A. Anna Marie Lane.

Q. When you were examined by these gentlemen, did you tell them, or did they ask you about him?

A. They asked if any gentlemen had been there, and I told them that—

Q. I do not wish to interrupt you; but did you tell them that Dr. Pusey had been there or did they name him first?

A. They asked me if any gentlemen had been there, and I told them Dr. Pusey had.

Q. The Sisters called him "Father," did they?

A. Yes.

Q. Did they all call him "Father"?

A. They did.

Q. How many called him Father?

A. All who were there at the time he was there.

Q. Pray, why was he called Father—did they tell you?

A. They did not.

Q. Did you ever have any conversation with Dr. Pusey?

A. I did not.

Q. He said nothing to you?

A. No.

The Bishop, reading from the witness's former evidence,—
 “There was a young person, an inmate, from Torquay, who knew him, and who had a letter from her friends, informing her of the Dr.'s intended visit. On the occasion of his visit, he slept in the house, and performed service in the ‘oratory’ the next morning, at six o'clock. One one occasion, Dr. Pusey administered the sacrament of the Lord's Supper, of which I partook with the Sisters.” Is that so?

A. Yes, sir.

Q. Now, was that the only time on which he administered it?

A. Yes, to me, sir. The only time he administered it to me.

Q. Was any one sick in the house at the time?

A. No one, to my knowledge.

Q. Was no one of the persons who received the Communion sick?

A. *I don't know whether Dr. Pusey's son was sick. He was there.*

Q. Did Dr. Pusey's son sleep in the house?

A. Yes, he did, sir.

Q. Dr. Pusey's son is notoriously in a desperate state of health, I believe?

A. I do not know, sir.

Q. Did he appear to you to be ill?

A. He was about the house. He did not appear ill.

Q. You would, then, consider him a young man in good health?

A. I should think him, sir, in delicate health, but not ill.

Q. Did Dr. Pusey administer the Communion at any other time than the one which you have referred to?

A. Yes, sir; every morning while he was there, he administered the Communion.

Q. When you communicated, was it the Communion for the Sick that was celebrated?

A. I do not know.

Q. Was it out of the Prayer Book?

A. Yes.

Q. You have received the Communion at Church?

A. Yes, sir.

Q. Was the service, then, performed by Dr. Pusey, exactly the same service, beginning with the Offertory sentences, the Prayer for the Church Militant, with the Exhortation?

A. I cannot exactly remember.

Q. You do not recollect having been struck with its being a different service?

A. No.

The Bishop. Has any one a Prayer Book?

The Rev. W. J. St. Aubyn. My lord, I have a letter from Dr. Pusey on the subject.

The Bishop. I will see that by and bye. Has any one a Prayer Book ?

The Rev. W. J. St. Aubyn handed one to his lordship.

The Bishop. How long ago was this ?

Sarah Ann Clarke. Before Christmas.

Q. You do not recollect whether you turned to the Communion Service, or the Office for the Communion of the Sick. Had you a Prayer Book in your hand ?

A. Yes, sir ; but I cannot recollect. I know it was from the Prayer Book, but which I cannot say.

Q. But it is quite a short office, the Communion for the Sick.

A. I don't know, sir.

Q. Were you present at any other time when the Office of the Communion for the Sick was celebrated ?

A. Never.

Q. Do you not think if there had been a special short service, differing materially from that which is generally used, you would have been struck with it ?

A. I cannot say which was the service used.

Q. Is it possible you could notice the service, then, and not recollect it now ?

A. I know, sir, some prayers were read that I had been used to ; but whether all were so, I cannot tell.

Q. Were you not struck with the difference at the time ?

A. No, sir.

The Bishop. It is useless, then, to ask you what the particular prayers were, when your recollection is so weak. Do you recollect who received the sacrament ?

A. The Lady Superior, Sister Catherine, Dr. Pusey, and Dr. Pusey's son.

Q. Who received it *the last* ?

A. *Dr. Pusey's son.*

The Bishop. Then that shows it was the Communion for the Sick ; because it is specially mentioned that, in that, the last person to receive it shall be the person who is sick.—You say “Dr. Pusey's son and another gentleman, who has since gone abroad with the young Mr. Pusey, also visited the house.”

A. Yes.

Q. Who was that other gentleman ?

A. He was called Barter.

Q. Did he sleep in the house ?

A. No, sir.

The Bishop, (referring to and reading from the former evidence of witness) “The only person who ever read prayers in the oratory beside Dr. Pusey was the Rev. W. Hutchison. The Cross alluded to”—what Cross ;—oh, I see ; I must have

omitted that. It is a very important point. You say, "At 6 o'clock the bell rang for laud; the whole household then attended prayers in the oratory. This was in a room on the second floor, adjoining the drawing room; the walls were covered with red or crimson cloth; against the east wall was a table, and on it stood a large Cross on a step pedestal. As well as I can judge, the Cross was two feet high from the pedestal; it was of white stone or marble; the table also stood on a raised platform."

Witness. That is all true, sir.

The Bishop. Now upon this subject I shall adopt the course I have hitherto done, of expressing my opinion as the fact arises. I have no hesitation in saying, I think the having a Cross upon the communion table, or standing separate, or a moveable, portable Cross, not a Cross worked on the communion cloth, nor one made part of the building by being inserted into it; but a moveable thing that might be put on or off for the occasion, on that table, was highly improper—was contrary to the approved practice of the Church of England, and if it was put there as part of the furniture of the communion, I hold it to be positively illegal—(loud cries of hear, hear). I have had occasion myself, in the instance of a clergyman of this diocese, to interpose to bring him to account for having put a Cross upon the table, with flowers, and did proceed against him, even to sentence, for having so done. The thing is *decidedly* and *positively* wrong; and if it had been done by a clergyman in a place of which I had cognisance—for I am not going to be inspector and *enter into houses* for such a purpose—I should certainly have proceeded against him as offending against the laws ecclesiastical in so doing. Therefore, I have a decided opinion of the impropriety of the Cross. Having said that, I have as little hesitation in saying that the quantum of blame attaching to this impropriety will very greatly depend upon the parties who are said to have committed it. A clergyman would have been greatly blamed; a layman who had much experience of the world, and who had done the same thing, would have been blameable also, because we could hardly suppose him ignorant; but ladies—single ladies—who had led very recluse lives, even if it be necessary to deal out the exact quantity of blame to them, may have acted indiscreetly and wrong, or it may have been done with very little indiscretion; the quantum of indiscretion must depend on their knowledge; of its being improper we may still have the opinion that a thing may be innocently done, and yet have a dangerous character. But I will say, in the presence of the clergy and others, that the fact of there being a separate room in a private house called an oratory, is in my opinion a very proper practice.

I think that in large houses it is exceedingly desirable, if the capacity of the house admit of it, that the room in which family prayers are used should be a separate room. I think I speak from a consciousness of my own weakness in the case, and of receiving assistance from such helps, that poor weak human beings like ourselves require many assistances to fix us in our devotion; and one of those assistances, I think, is by having a separate room for the purpose of prayer. Therefore the fact of there being a room set apart for this purpose, called an oratory, does not affect me. I will say of this oratory, that it was my fortune to succeed, after an interval of one or two, one of the greatest names the Church of England ever was enabled to boast—one of the greatest and best of men—one of the most pious and soundest divines that could be named—it was the great Bishop Butler. I succeeded to a benefice which was once his, and I rejoice to say that the tradition came down to me that, as he was unmarried, had no family, and his household was not large, he had set apart one small room in that house, and called it an oratory; and therefore I am not shocked by the name of oratory given to a room set apart for that sacred purpose; and I should rejoice to hear that every proprietor of a house large enough had a room set apart, and if he chose to call it an oratory, I for one should not be among those that would blame him. Now comes a matter of great importance—the greatest importance, in my estimation, in the whole case.

The Bishop, addressing the witness, said: Pray sit down; you must be fatigued. It is said, the Sisters always bowed to the Cross in passing and re-passing?

A. They did.

Q. Where did you see them bow?

A. In the oratory. When they saw the Cross, they bowed to it.

Q. Not elsewhere?

A. I cannot say.

Q. Are there Crosses in other parts of the house?

A. Yes, sir.

Q. Did you ever see them bow to these in passing?

A. I did not.

Q. Have you any reason to believe that, out of the oratory, they bowed to the Cross?

A. No.

Q. By bowing to the Cross, do you mean that they bowed to the place where the Cross stood? Did they go up to the Cross, and bow specially, as if to the Cross?

A. They bowed before the Cross. They could not go up to it, it was on the table.

Q. Then, whether they bowed to the Cross or the table, have you any reason to know?

A. Yes, sir; one of the children asked the Lady Superior her reason for bowing to the Cross.

Q. What girl was that?

A. Theresa Penny.

The Bishop. Let her be sent for. To witness—were you ever told the answer?

A. “In respect to the Cross, and in remembrance of our blessed Saviour.”

Q. Do you recollect,—was the Cross removed from the oratory after a time?

A. Yes, sir.

Q. How many days was it absent?

A. I do not know; it was out when I left.

Q. How many days had it been out?

A. I left on Friday. It was taken away on Tuesday.

Q. Did the ladies bow when the Cross was not there?

A. Yes, sir.

Q. They bowed always, when they came in and when they went out, when the Cross was removed from the table?

A. Yes; but at the time when the Cross was removed, a picture of the Virgin Mary and the Infant Jesus was on the table.

The Bishop. Let the prints be sent for.

Q. Did the prints ever remain in the room when the Cross was there?

A. Not to my knowledge.

The Bishop. Now this statement goes on, “I never saw the Bishop at the house, but Mr. Maskell was there once.” How came you to say you never saw the Bishop?

A. Because I was asked, sir.

Q. Who asked you?

A. I cannot tell if it was Mr. Bennett or Mr. Richards.

Q. *How came you to say, “I never saw the Bishop; but Mr. Maskell was there once.”*

A. *When the gentleman asked me if any other gentlemen were there, he asked if I knew their names, and I said, Mr. Maskell.*

Q. *Did you put your answer in this manner?—I never saw the Bishop at the house, but Mr. Maskell was there once. Did you connect Mr. Maskell’s name with the Bishop’s?*

A. No, sir; I mentioned Mr. Maskell’s name when I mentioned the other gentlemen.

Q. *Then that connection must have been put by the person who drew up your testimony?*

A. Yes, sir.

Q. So any connection between the Bishop and Mr. Maskell was not in your mind at all?

A. No, sir; I did not know there was any.

Q. Therefore when it is said, you never saw the Bishop there, and when you said, you saw Mr. Maskell there, you did not mean to imply, that although the Bishop was not there, Mr. Maskell was?

A. No.

The Bishop, reading as before from the former evidence—
 “There were six Sisters when I left the house, but I understand several have joined since; but this I cannot say of my own knowledge. Some of the children whom I had met told me this was the case. Friday was always a fast day, we then knelt during prayers.” Did you not always kneel during prayers?

A. No, sir, we stood up.

Q. Probably these prayers were singings.

A. Not all.

The Bishop. Friday then was kept as a fast day, very good; the Church orders it should be a fast day, and many persons are good churchmen enough to keep that fast. I honour them for so doing.

The Bishop, reading, “The Lady Superior, sister Catherine, and sister Elizabeth wore crosses suspended at their sides. These were exposed, and worn out of door as well as in, until the Cross disappeared from the oratory.” Was this so?

A. Yes.

Q. Did they wear the crosses in and out of the house?

A. In and out of the house

Q. At all times?

A. As long as I staid in the house.

Q. Until when did you stay?

A. Until Friday, the 26th of January.

Q. Have you seen them out with them on?

A. Yes.

Q. Have you seen the ladies out without them on?

A. When I first went into the house, the Lady Superior had not one.

Q. Afterwards she had?

A. Yes, sir.

Q. And she continued to wear it until you left?

A. Yes.

Q. You say the crosses were worn exposed until the Cross disappeared from the oratory; did you mean to imply that after the Cross was removed from the Oratory their Crosses were not exposed—did you intend any connection between the two?

A. None, sir.

The Bishop. *This is the necessary consequence of not putting evidence down in the words of the witness. I prefer bad English to bad evidence, and I call it bad evidence when the language is turned into a meaning it was not intended to bear.*

The Bishop, reading as before—"The greatest secrecy was enforced on all in the house. On the occasion of one of the children running away, I mentioned it to my mother. This was overheard by the Lady Superior, and I was called into Miss Sellon's room and reproved for it, and told never to speak of anything that was said or done in the house. I received no wages. I was first engaged by Miss Sellon, at 10d. per day, to teach the children of the schools knitting. Subsequently Miss Sellon persuaded me to become one of the Sisters, promising to further educate me, and that my only duties should be to attend to the school and the poor. This promise was not kept, and I was made to do the household work, with which I was dissatisfied; this, and my not being allowed to go home to see my friends, induced me to leave."

Q. Were you engaged to be a serving sister.

A. Yes, I was; but Miss Sellon afterwards put me as an orphan.

Q. As a what?

A. An orphan.

The Bishop. (Not clearly hearing what she said) Oh, as a corporal (a laugh).

Witness. As an orphan, sir.

Q. Though your father and mother were alive, you were placed as an orphan?

A. Yes, sir, I was.

Q. Had you any wish of your own to leave?

A. Yes.

Q. Then you did not want the inducements of your friends?

A. No, sir.

Q. Then why did you say your friends induced you to leave?

A. That was so too.

The Bishop. Oh, I see there were two reasons; my eyes did not catch the words here—it may be pardoned in a man seventy years old.

Q. What clothes had you when you went there?

A. A bonnet, shawl, and a dress nearly new.

Q. What do you mean by a dress?

A. A gown or frock.

Q. "Miss Sellon took these, and gave them to the poor?"

A. Yes, sir

Q. "I was well clad at that time, for a person in my station in life. When I left, I had only the gown I wore?"

A. I had what I stood upright in.

Q. You went out with as much clothing as you came in with?

A. Yes; Miss Sellon gave me 10s. to buy a bonnet and shawl, instead of those she gave away.

Q. Did you buy a bonnet and shawl?

A. I bought the bonnet, but have not, as yet, bought the shawl.

Q. What shawl were you sent back with?

A. A plaid shawl, belonging to sister Caroline.

Q. Then you went out with the same quantity of clothing as you went in?

A. Yes.

Q. But you sent back the shawl—why did you?

A. My mother took it back, because it was not so good as mine, and Miss Sellon then gave her 10s.

Q. Now permit me to ask, did you mention this to the gentlemen who took your evidence.

A. Yes; I mentioned the bonnet and shawl, but did not say I had 10s. to buy them with. I said, I had what I stood upright in.

Q. But you say you went out with as much clothes as you came in with?

A. Yes: I did not tell them how I had the bonnet and shawl, or that I had 10s. to buy them.

Q. But you say you went out with as good clothes as you had when you came in?

A. Yes, sir; when I went to Miss Sellon's, I had clothes to keep me clean and respectable.

Q. I don't mean but that you had them at home; but you were sent from Miss Sellon's with as good clothing as you went to her in?

A. Yes.

Q. Why did you not tell the gentlemen of that?

A. I told them I came out with the clothes I stood upright in.

Q. Did you tell them you went in with no more?

A. I told them I took in just as much as I brought out.

Q. Did you tell them so?

A. Yes.

Q. Then, if any account is given, representing that you took more clothes in (I do not say any one has said so) than you brought away, that is not correct?

A. No, sir.

A. Did you intend that your words should have such a meaning?

A. Not at all, sir.

The Bishop. I have not said any one has represented that this girl came out with fewer or worse clothes than she had when she went in ; but the words in the newspaper are, “ *When I joined the Sisters, they took the clothes I had and gave them to the poor ; but when I left, I had only the gown I wore.*” Now, to my mind, this does convey the impression already stated. *I allude to this merely to draw attention to the manner in which this statement has been got up.*

Q. “ When the three gentlemen alluded to were ushered into the front parlour, Sister Catherine and Sister Elizabeth went into the oratory.” Did the gentlemen go into the oratory ?

A. I cannot tell ; I went to the kitchen.

Q. Do you know who they were ?

A. I do not know, but I have heard since that one was Sir William Ashley.

Mr. Elworthy. I see, my lord, the witness states that the Lady Superior had a string of what appeared to be white bone beads, which used to be under her pillow.

The Bishop. Now I frankly say as a man, I will not ask a question about that. I will not pursue a lady into her bed-chamber, and enquire what she had there. Shall not that lady have a *necklace* with beads, but we are to ask her about her bed-room.

The Bishop then read, “ I have seen other gentlemen there, but the only other gentleman besides Dr. Pusey, who read prayers in the oratory, was the Rev. W. Hutchison.” Was there any other that officiated ?

A. No one.

The Rev. J. Hatchard. What was the service which the clergyman performed ?

A. Mr. Hutchison performed the service of compline.

The Bishop. Did he read evening prayer at that time ?

A. No, it was some other prayer.

The Bishop. Have you got a copy of the prayers ? I should like to see them ; no doubt it can easily be obtained ; let it be sent for.

Q. You say, Dr. Pusey administered the sacrament every day, but you were only there once ; you were told of the rest ?

A. Yes.

Q. How long was he there ?

A. Three days the last visit ; I won't say what time on his visits before the last.

Q. No promise was made to you when the questions were put to you by these gentlemen ?

The witness made no reply.

The book asked for by the Bishop being then handed to his

lordship, he showed it to the witness, and asked,—Is this the book which you used?

A. The prayers are the ones; but I did not have that book first, I had a smaller book before Christmas.

The Bishop. That will be accounted for by what I said just now, that I suggested the alteration of the names of the prayers. I see the prayers here. I don't like to read prayers in this large assembly. There is only one way in which I can read them—by praying them, I can't do that here. I will look through them, and then put them in the hands of any gentleman who chooses to look at it, and who can say if there is anything Popish in it.

The Rev. J. Hatchard. Will your lordship have the goodness to read the title page?

The Bishop. Certainly—"The Psalms of David, published by the Society for the Promotion of Christian Knowledge." I find here, "the Praises for morning prayer," written instead of "lauds," which has been erased; there is also the canticle, "O all ye works of the Lord," so that these "praises for morning prayer" were merely the saying of Psalms, with the proper Collect. I see nothing to object to in this, I shall be glad to hear any gentleman who can. So these lauds were merely saying of Psalms?

A. No, sir.

The Bishop. I am now quite ready to have any question suggested.

The Rev. J. Hatchard. I beg to be permitted, through your lordship, to propose a few questions. How many times was the Holy Sacrament performed during the residence of the girl in the house?

The Bishop. I asked the question and she said only once. Was it as I have got it?

A. I was present once: it was performed by Dr. Pusey every morning, but this I heard from others. I saw Sister Catharine prepare the oratory for Communion.

Q. How often did you see that done?

A. Every morning during Dr. Pusey's visit.

Q. In what room was it administered?

A. Always to my knowledge in the oratory.

Q. Never up stairs in a sick room?

A. Not to my knowledge.

Q. Do you believe it was ever administered to a sick person in a bed-room?

A. Once I believe to Sister Caroline, but I am not aware of it myself.

Q. Was the Sacrament administered by any other clergyman than Dr. Pusey?

A. Mr. Barter.

The Bishop. He is the gentleman who went abroad with Dr. Pusey's son?

A. Yes, sir.

Mr. Hatchard. I desire to ask, whether the oratory was used only as a place for what might be called family prayers, or whether it was a place appropriated for family and private prayer?

The Bishop. Pursuing the course I have, of making observations upon the points as they arise—I have no hesitation in saying, that I applaud that practice, I take upon myself the full shame, if there be any shame in it, of avowing, that I think it an excellent practice; and I say again, I am glad to find any house in which a room is set apart either for family or private prayer. I rejoice to think that, in saying this, I am saying what the Reformers said also, for most unquestionably there will be found a direct order, and a most wholesome order it was, issued at the time when the reading of the Bible was first given to the people of England, by which it was expressly directed that the churches should be left open, not only during prayers, but at other times, so that the people might go in and read the Bible, and one or two other books.

Dr. Bellamy. The Homilies.

The Bishop. Yes, the Homilies. I remember in one parish where I had the honour to minister, there was a practice to a like effect, in order that the people might go in and read them out of prayer time.

The Rev. J. Hatchard. That only applies to a parish church, my lord. (A voice, Why is not St. Andrew's church opened?)

The Bishop. Undoubtedly; but I rejoice that there should be in any house a room appointed purposely for private worship.

The Rev. J. Hatchard. I desire to know whether at one time it was the custom of the Sisterhood to kneel before the Cross?

A. I never saw any one kneel except on Fridays, when all knelt at prayer.

Q. What was the position of the Cross? was it ever hanging over the table?

A. No.

Q. I wish to ask this question very solemnly for I have a reason. Is that young person ready to affirm before your lordship and this meeting that the Cross to which reference has been made, was ever in the oratory at all?

The Bishop. I have abstained from putting any question in the way in which you have framed this. I will put it in the simple form. Was the Cross ever there?

Witness. It was (a laugh).

Mr. Hatchard. I am not permitted to enter into reasons

now, but at a future time I may. I am sure, with a full knowledge of this case, no gentleman would laugh, or ought to laugh.

The Bishop. I am sure I have never encouraged the slightest exhibition of laughter.

Mr. Hatchard. Certainly not, my lord.

The Bishop. Then have the kindness, sir, to abstain from such observations; I am the only person to make such a remark, and no one else (hear, hear). While I sit in this chair, I occupy my position under a grave responsibility, and shall proceed according to my own judgment.

Mr. Hatchard. Did all the Sisters usually wear Crosses both in and out of the house?

The Bishop. I understood you to say all,—am I right?

A. No, sir, only the three Sisters.

Q. The question is, did *all*?

A. Only three, Miss Sellon, Sister Catharine, and Sister Elizabeth.

Mr. Hatchard. Pray when did witness last see the Cross on the table in the oratory?

The Bishop. She has already said that she last saw it on the Tuesday before the Friday on which she left.

The Rev. J. Hatchard. As near as possible, will she state at what hour she last saw it?

A. At half-past nine in the morning.

Q. At what time on the Tuesday morning did the three gentlemen call?

A. At a little after one o'clock.

The Bishop. You last saw the Cross at half-past nine in the morning?

A. Yes.

The Rev. J. Hatchard. It might have been removed only five minutes before the gentlemen came.

A. I saw Sister Catherine and Sister Elizabeth enter the oratory as the three gentlemen came into the house.

The Rev. J. Hatchard. Did you see the Cross on the oratory after you had seen it, as you say, at half-past nine? There is much depending on this.

The Bishop. I must request you will not comment in putting your questions.

A. No, sir.

The Rev. J. Hatchard. What dresses did the Sisters of Mercy wear—were they dressed uniformly?

A. Yes, a kind of loose dress.

The Bishop. Perhaps we shall be favoured with the dress.

The Rev. J. Hatchard. Was there any promise made by the gentlemen who examined this young person—any promise of benefit of any kind?

The Bishop. She has distinctly said not.

The Rev. J. Hatchard. Or threat of any kind?

The Bishop. I don't like to put this question.

Mr. L. Tripe. When I saw you with Mr. Richards, did I not seriously caution you to speak nothing but the truth, and to be careful not to say anything not correct, to the injury of the Sisters of Mercy. Were these not the expressions I used when you came to me?

Witness. It was so, sir.

Mr. G. Mennie. Were the Bible and Testament read in the house?

A. The Bible was read once the Sunday after I went to the house; the Lady Superior then read a chapter out of the New Testament.

Mr. Mennie. Was that the only time the Bible was read whilst you were there?

A. The only time it was read singly; it was always read during church service.

Q. Was it a mutilated or perfect Bible?

A. It was an entire Bible.

Mr. Richards. I should like to ask, whether, when the girl gave her testimony, we did not press on her the necessity of confining her evidence to the matters in question, and also the great importance of speaking the whole truth?

A. Yes.

Mr. Elworthy. Were they supplied with Bibles?

The Bishop. How many were there in the house?

A. I am not aware, I had not any; there was one upstairs.

Mr. Elworthy. Were there Testaments there?

A. No.

Q. Had you the use of them?

A. Not to my knowledge.

Q. Was there no reading of the Bible except during the Church service, and the one occasion to which allusion has been made?

A. Yes.

Q. Were you supplied with books?

A. Yes, such as we had time to read were given us by the Lady Superior.

The Bishop. Had you any doubt that you might have had Bibles by asking for them?

A. I might have had one if I had asked. I had no Bible: an orphan had one.

Q. Were the books in the house published by the Society for the Promotion of Christian Knowledge?

A. Yes.

Mr. Elworthy. All?

A. All that I have seen to my knowledge. There was the Churchman's Companion.

Q. What clergymen in the neighbourhood were in the habit of attending there?

A. Mr. Killpack, Mr. Proctor, Mr. W. Hutchison, and Mr. Æneas Hutchison.

Q. What duties have you seen them perform?

A. I have never seen them perform any duties, except Mr. W. Hutchison, who performed prayer in the oratory.

Q. When Mr. Killpack has been there, did you see the Sisters wear Crosses?

A. Yes.

The Bishop. What Sisters?

A. Sister Catherine more especially.

Mr. Elworthy. Do you happen to know whether Mr. Killpack had an opportunity of seeing the Crosses when the Sisters were out of the house?

A. Yes; when attending Mr. Killpack's church, they wore them suspended from a cord round the waist.

The Bishop. Was it openly to be seen—was it under a cloak?

A. The Lady Superior generally wears a cloak, which covers the cross and the whole dress.

The Bishop. The other ladies wore them openly and manifestly to all?

A. No, Sister Catharine wears it inside.

Q. You knew it to be a cross, but would a person who was not aware of it, perceive that it was a cross?

A. Yes.

Q. The other Sister wore it outside?

A. Yes.

Q. Did they wear these crosses when attending the district church?

A. Yes, and at Stoke Church too.

Mr. Elworthy. Can you undertake to say that you have known of any occasion when Mr. Killpack was in the oratory that the cross was there? Will your lordship put that question as I have stated it? Your lordship will see the object of it.

The Bishop. I will put the question, I have nothing to do with objects.

Mr. Elworthy. But I have a right to court your lordship's assistance.

The Bishop. Will you answer the question?

Witness. I have never seen Mr. Killpack in the oratory, but I have seen him going to the oratory.

Q. Was the cross on the table of the oratory at that time?

A. It was at the prayer time before.

Q. Was it at the prayer time after?

A. Yes.

Dr. Bellamy. What was that book which we hear was given up, and another given?

A. It was a book with a parchment cover, with a cross upon it.

The Bishop. Was it a book of prayers—were the prayers, the prayers of the church and the Psalms?

A. It was a book of prayers.

Q. Was it a similar one to the one we have seen here to-day?

Dr. Bellamy asked if the book which had been produced was by Bishop Ken.

Mr. Elworthy. My lord, that is a private compilation, and in the writing of a lady.

Mr. W. J. Little. At the time the Rev. Mr. Hutchison read prayers in the oratory, was the moveable Cross on the table?

Witness. Yes, sir.

Mr. Little. When Dr. Pusey was there, was the same Cross on the table?

A. Yes.

Q. Did Dr. Pusey and Mr. Hutchison bow towards the Cross as well as the Sisters?

A. Mr. Hutchison never did—Dr. Pusey did.

Mr. Bennett. Did the present witness or any other inmate receive instruction by these ladies to bow to the Cross?

A. I was not instructed, and I never saw any of the children instructed; but I was told that the children were so instructed.

The Bishop. By whom?

A. Selina Jones.

The Bishop. She is one of your witnesses?

Mr. Bennett. Not mine, my lord; you have called the witnesses.

Admiral Pasco. I should like to ask what chapter in the New Testament was read on the occasion referred to by the witness?

The Bishop. Do you think it necessary?

Admiral Pasco. I do, my lord

The witness said if she had a Bible she could find it. A Bible was supplied her.

The Bishop. Really this is wasting time.

Admiral Pasco persisted in putting his question.

The Bishop. Well, if there is one chapter in the Bible which ought not to be read, for heaven's sake let us hear what it is.

Mr. Elworthy. But the tendency, my lord.

The Bishop. I wish we had the tendency of every chapter in the Bible implanted in all our hearts more than we have.

The witness could not readily find the chapter, and the Bishop said he would not give her the trouble to hunt for it.

James Furneaux, Esq. At any time, in going to and from church, have you ever been accosted by persons who have endeavoured to make you dissatisfied with your situation?

A. Never.

Q. Has any one in your company been so addressed?

A. No.

The Bishop. There is one point relative to the removal of the Cross on the morning on which the three gentlemen came to the house, by Sister Catherine, or one of the Sisters, who went into the oratory. Here is a paper of Miss Sellon's, in which she alludes to that.

Mr. Elworthy. My lord —

The Bishop. Miss Sellon will be here, and may be called on to speak of these things. I think there will not be one person who will not honour my intention when I state that my object in having this paper read is saving of time, and to spare the feelings of that lady, and I am not ashamed to say that the last is with me some consideration. I am anxious to make this inquiry consistent with justice—and it shall be consistent with charity also—and my wish in reading this paper is, as far as possible, to elicit the truth, but in a way to inflict the least injury to the feelings of a lady—especially such a lady.

His lordship then read a portion of the following statement, and requested that the whole might be published:—

“I have extracted from the deposition of the three young girls every fact, or falsehood, which is urged against us. These have been so curiously and mischievously wrought together, that it is only by the most minute detail that I can disentangle them from the web in which they have been involved. I have taken them as they are given in the evidence:—

1. During my residence the practice was to rise at five A.M.

As the household are in bed at ten, even if all rose at five, it would give all seven hours rest, but it is the practice of the Sisters only; the children rise at half-past five; the two servants, Sarah and Mary, being both delicate, I only usually require to rise in time for breakfast (seven o'clock), which was prepared for them and ourselves by the Sisters.

2. At six o'clock the bell rang for lauds, the whole of the household then attended prayers in the oratory.

That is to say, that when the household are up and dressed the first act required of them, as in most Christian families, is that they should assemble together to thank God for preserving them in safety through the night passed. The Psalms which are read, and the hymn which is sung, occupies about ten minutes. It is the only prayer the children or servants are required to attend, except morning and evening prayer at church.

3. The Sisters always bowed to the Cross in passing and repassing it.

The children were never told to bow to the Cross, neither have they been

They would go up to the altar and bow, indeed every time they looked at it. The children were several times chid for not bowing to the Cross. The children, on entering the oratory, used to bow to the Cross. Sister Catherine told us we were always to bow to the Cross, and showed us how we should do it.

4. At seven o'clock we attended prime, when the rules for the house were read.

5. Dr. Pusey visited the house two or three times during my residence. I did not know his name by hearing it mentioned, as the Sisters always called him Father; but there was a young person, an inmate, who came from Torquay, who knew him. On the occasion of his visit he slept in the house, and performed service in the oratory the next morning at six o'clock. On one occasion Dr. Pusey administered the Sacrament of the Lord's Supper, of which I partook with the Sisters. Dr. Pusey's son, and another gentleman, who has since gone abroad with young Mr. Pusey, also visited the house. Dr. Pusey administered the Sacrament every day in the chapel, when at the house. A young woman who came from St. Mary Church, Torquay, and is educating in the house for a governess, knew him. This was Anna Maria Lane. She received a letter from a Miss Lloyd, saying Dr. Pusey was coming to the house, and Miss Lloyd wished her (Lane) would speak to him, and Dr. Pusey and Miss Lane had a long conversation together. Dr. Pusey performed service in the oratory. He read the prayers in his surplice. On another occasion he performed service in the top room, called the dormitory. This was because Sister Caroline was ill. She was in bed at the time. He performed the service of Holy Communion at this time in the bed-room. This gentleman visited the house three times; on one occasion he remained three days.

children for not doing so, nor have they been shown how to do it. The Sisters make a slight inclination upon entering and leaving the room set apart for prayer. They have a reason for this, but not connected with the Cross, which is often removed from the oratory. If we bowed to the Cross whenever we looked at it, it is evident we should have enough to do, as we are told that Crosses so abound throughout the house.

At seven o'clock we always breakfast. It is no rule in the house that servants or children should attend any prayer but the morning prayer in the oratory. I have never even expressed a wish on the subject.

All this evidence is given with an importance minute as if I had been harbouring a Jesuit priest in the house, instead of a clergyman of the Church of England, of irreproachable life and earnest piety. It is unnecessary to explain that Dr. Pusey is my personal friend. I said so to Mr. Hatchard when he asked me. I have made no mystery of it. When his sick son was waiting here for a steamer to go abroad, I most gladly took him in. He has been here since. He was coming here when I went to consult a physician at Weymouth, and he came back with me. His little daughter has also been staying a fortnight with me amongst other friends. It concerns people little whom I, as a private individual, see, consult, receive, as long as I teach the ignorant children around me, only the plain truths of the Gospel of Christ, as I myself have learned them from my mother, the Church of England. I never heard any of the Sisters address Dr. Pusey as father; only two of them knew him by sight. His stay here being short, and their daily occupations unceasing, several of them have scarcely spoken to him; nevertheless, I have myself occasionally spoken to him and of him in that manner, and supposing I had always done so—wherefore not? The ministers of God are our Fathers in Christ. But this is a *private* matter, with which I again protest the *public* have nothing to do. When I offered to educate the destitute poor, I did not therefore lay myself open, as all *generous* and *just* hearts will allow, to be called to account in *public* for any *affectionate* term I might use in *private* conversation to a friend in my own house. The service of the Holy Communion appears a graver

matter, and more open to misunderstanding and offence. It is false that Holy Communion was administered every day by Dr. Pusey '*in the chapel.*' When I first came into this parish, the rector, with the kindness which he then and ever since has shewn towards us, told me that I might feel perfectly free to ask any of my clerical friends to perform ministerial offices for my household. This I repeated to Dr. Pusey when he came. His first visit was when his sick boy was sailing for Malta. He administered Holy Communion on Sunday on his account—(this was the only time Holy Communion was administered in the oratory)—and also on that of one of the Sisters, who was suffering from an attack of a dangerous character, which prevented her leaving the house. I was also myself ill at this time, with an attack of inflammation and cough. On the other occasions I requested him to administer Holy Communion to the sick Sister, who was so much worse as to be unable to leave her bed. *Had any other clergyman been in the house I should have made the same request.* The service of the Communion of the sick was used each time, of course. Mr. St. Aubyn told me since, that he only meant *my friends* among the *district* clergy. I deeply regret and apologise for having so misunderstood him. Had I been aware of his reservation, I should unquestionably not have so represented the matter to Dr. Pusey.

6. I have seen other gentlemen there, but the only person who ever read prayers in the oratory, besides Dr. Pusey, was the Rev. Wm. Hutchison.

7. Recollect three gentlemen calling on that day (Tuesday), the household were at prayers at the time, and the visitors were kept some time at the door. I knew there were three gentlemen, as I looked from the window and saw them. It was my day to attend to domestic matters, and I was in consequence exempt from attendance at prayer, but not allowed to attend the door.

8. The cross alluded to was in the oratory on Tuesday morning. When

Gentlemen and ladies who may have come to see us, or who have been staying in the house, of course, if they like, attend the hours of prayer. Dr. Pusey and the Rev. William Hutchison are by no means the only persons who ever read prayers in the oratory; if any clergyman is present, of course it is their office to do so.

'It was my duty to attend to domestic matters, and I was in consequence exempt from attendance at prayers.' *These are no words of a servant girl*, added to which the statement is *untrue*. She never attended prayers throughout the day unless of her own accord, and every day's work was, of course, domestic work. At that time she was resting. I thought her delicate, and desired her always to rest for half an hour in the day.

This alleged what is true, viz., that the Cross was not on the altar when

I next went into the oratory the cross was not there, and its place was supplied by a picture of the Virgin Mary with the infant Jesus in her arms. I did not see the cross again until Friday, when it was in the study of the Lady Superior. The cross and flowers were always on the table until the three gentlemen visited the house; that was on a Tuesday. I saw them on the table on the morning of that day, but on attending prayers in the afternoon I found that the cross and flowers were removed; the table was quite bare, except the cloth. The next morning there was a picture of the Virgin Mary, in a gilt frame, on the altar.

9. I never saw the Bishop at the house, but Mr. Maskell was there once.

10. There were six Sisters when I left the house, but I understand several have joined since; but this I cannot say of my own knowledge. Some of the children whom I had met told me this was the case.

11. The Lady Superior, Sister Catherine, and Sister Elizabeth wore crosses suspended at their sides. These were exposed and worn out of doors as well as in, until the Cross disappeared from the oratory.

12. The greatest secrecy was enforced on all in the house. On the occasion of one of the children running away, I mentioned it to my mother. This was overheard by the Lady

Mr. Ashley saw the oratory. But it insinuates what is *not* true, and what is an *ignorant and unmerited* insult, viz., that it was concealed from Mr. Ashley. The Sisters and myself have no wish to conceal our use of the Cross. It is a *Christian*, not a *Popish*, emblem. It is one which every Christian ought to love and reverence; far be it from us to disown it. But very lately I heard that our simple white cross was always spoken of as a Crucifix, and I said we would not always have it in the oratory lest persons might so misrepresent it. One of the Sisters informed me, that the Cross was not in the oratory when, Mr. Ashley saw it. She said she was sorry it had not been there, and that if she had had a minute's time for thought, she would have taken care to replace it. She asked me if it was of any consequence. I said, No; that Mr. Ashley had seen other Crosses in the house, and that, therefore, it did not matter; but that, as I was writing to him that very day, I would tell him also of this, which I did. Mr. Ashley is the last person to confuse the use of the Cross with Popish error. I have a satisfactory letter from him, in which he alludes to this. There are two pictures; one of the Virgin and Child, another of Our Lord Blessing Little Children, which are favourites with the orphans and ourselves. These we sometimes have in the oratory, sometimes in the children's schoolroom, as it pleases them.

I know not what the *public* have to do with *this* information. Mr. Maskell once paid me a morning call; *so did Mr. Hatchard*. Many people call upon me, and of course I *can receive* whom I will *without* any inference being necessarily drawn from it.

No Sister has since joined us; we have had friends staying with us.

This is another insinuation which is untrue. We have never worn our crosses to be seen in public; it would have attracted personal observation.

This is a moral charge, again wholly untrue. The only foundation for it rests upon my having desired Sarah not to speak of things done or said in the house which did *not concern* her, to her

Superior, and I was called in Miss Sellon's room and reproved for it, and told never to speak of anything that was said or done in the house.

13. I received no wages. I was first engaged by Miss Sellon at 10d. per day, to teach the children of the schools knitting. Subsequently, Miss Sellon persuaded me to become one of the Sisters, promising to further educate me, and that my only duties should be to attend to the school and to the poor. This promise was not kept, and I was made to do the household work, with which I was dissatisfied; this, and my not being allowed to go home to see my friends, induced me to leave. When I joined the Sisters, they took the clothes I had and gave them to the poor. I was well clad at that time for a person in my situation of life, but when I left I had only the gown I wore.

mother, because I found they were misrepresented and exaggerated. I blamed her, therefore, for speaking of the fault of Mary Pochetty, who had run away, and at the entreaties of herself and the orphans, and also at the earnest request of a clergyman, had been again received into the household.

I *made*, and therefore *broke*, no promise to Sarah Clarke; I never persuaded her to come to us; I found her in what she told me was an unhappy home; she was delicate in health, and could not afford such things as were ordered by the medical man for its restoration; I offered her a home with us as a servant, but I said we gave no wages. I asked her if she should be satisfied with good food and clothing; she said, yes. I told her she might become a serving Sister, if she, after some trial, thought she should like it; I said this again to the mother *three weeks since*;* and the mother's reply was, that she thought of going, perhaps, to Australia, with her husband and family, and in that case, *could leave her daughter with perfect satisfaction with me*. Neither at that time, nor until Sarah left me, did I know of the least dissatisfaction on any account, save that she did not see enough of her family. I had reasons for making no promises to this effect; however, she saw her mother whenever Mrs. Clarke liked to call, and she went home three times during her stay with us. Sarah had her own clothes, as well as others besides, so they could not have been given to the poor; some were given away because we had given her those which were better. It is very likely she went away with only the dress she wore, because her mother, without assigning any reason, desired her to leave at an hour's notice, and she sent for her clothes the next day.

[*Sarah Clarke observed,—"I did not say that my home was an unhappy home. Miss Sellon came to my home for me. . . . I did not leave at an hour's notice, for I told Miss Sellon long before, that I was unhappy, and should leave, and therefore, that is not true."*]

MARY POCHETTY.

14. I left on Saturday, the 3rd Feb. I had asked Miss Sellon to allow me to leave several times, as I was unhappy.

Mary only once asked my leave to go, it was the day after she had been permitted to visit her relations. She did not tell me she was *unhappy*. I told her she would only come to the work-house again, and that she was foolishly throwing herself out of a happy home upon the world again. I told her I thought some one had been persuading

* This must have been on the 23rd or 24th January, and the girl left on the 25th.

her for some reason to leave. I desired her to wait a month, and to pray to God every day to teach her what to do. If she wished to leave that day month she should go. *She thanked me, and went away satisfied.* The next morning she left the house *without my knowledge* and joined Sarah Clarke and her mother. She had told me the previous day that she wished to go and work with her aunt and consins.

15. One of the children asked Miss Sellon why they bowed to the cross? Miss Sellon said, in remembrance of our blessed Saviour, and respect to the cross.

None of the children ever asked me that question, because they are not taught to bow to the cross.

16. Friday and Wednesday were called festival days; no work was done on those days.

Wednesdays and Fridays are not festival days."

Rev. W. Killpack. Did Miss Sellon give you any other dress than the one you had on when you went away?

A. She gave me 10s. to buy a bonnet and shawl.

Q. Did she give you anything else?

A. (After some hesitation.) She gave me 10s.

Q. Did Miss Sellon not give the gown you have on?

A. Yes; after a few days she sent me the gown.

The Bishop. Why did you not tell me that just now?

A. Because you only asked, sir, what I left in; this gown was sent after, and the gown I had when I left, I had given, as I have stated, to an orphan.

[The Bishop requested witness to show the gown.]

A. Is it as good as that you took when you went to Miss Sellon?

A. Yes.

Rev. W. Killpack. Mary Pochetty, I think, is living with your mother.

A. Yes.

Q. What became of the gown you took away? was it a black one?

A. Yes. I gave it to Mary Pochetty; I gave it away because I am not in black, and Mary Pochetty is in mourning.

Q. Does she wear it now?

A. Yes.

Q. Where are Mary Pochetty's own clothes?

A. They are at home.

Q. Has Mary Pochetty been living with your mother ever since she left?

A. She has thrown herself on my mother's protection.

Mr. Richards. With reference to the 10s. spoken of, was the arrangement made subsequently to the girl giving her evidence, my lord?

Witness. Before.

The Bishop. Was the circumstance related to Mr. Richards?

A. I told him that I left it with what I stood upright in, for which the 10s. were given.

Q. Did you tell him the 10s. were given to you?

A. I told him I had a bonnet and shawl given me, but I did not tell him about the 10s.

Rev. G. F. Whidborne. Were the beads spoken of only used in the bed-room?

The Bishop. I will ask Miss Sellon on the subject when she comes, as a mere necklace of beads, but I will not ask her what she does with it in her bed-room.

Q. Did you ever see the beads put to any use?

A. No, sir.

The Bishop. Were they different from other beads?

A. They were like common beads; white bone, some large and some small, on a string with a cross to them.

Q. Did you ever see them out of the bed-room?

A. No, sir.

Then I will not ask a question about them.

Mr. Elworthy. But as to the form of the beads, you will certainly, my lord, make an enquiry.

The Bishop. I will not make any enquiry of what is heard or seen in the bed-room.

Mr. Elworthy. Has Mr. Killpack had any communication with you on this subject?

A. Yes.

Q. When?

A. Last Monday week he called at our house and wished me to state my reasons for leaving, which I told him.

Q. What passed?

A. When I said I did not like the means used in the oratory, he told me he had nothing to do with that; it would not be proper for a servant of his to tell what was done in his house. Mr. Killpack asked me about the clothes; he seemed to think it was about those I left; it was not I assured him.

Mr. Elworthy. Has she been to Miss Sellon's with Mr. Killpack since she left the house?

A. Yes.

The Bishop. What passed?

A. Miss Sellon asked me if I had not told a story. I told her I had not. She asked me if I could lie down that night with a clear conscience that I had not told a story? I said I could.

The Bishop. I have received a postscript to the statement sent by Miss Sellon, which I will request my son to read. This statement was as follows:—

"Besides daily reading of some of the Psalms in the house, the children heard the Scriptures read at morning and evening service. There are Bibles in every part of the house; and, only a few days since, when the boys came to the house without Bibles, Sarah Clarke fetched more than 12 from the house for their use. On Sunday they are always instructed in the Bible. On other days the religious instruction, which lasts for half an hour, has been confined hitherto to the Lord's Prayer, the Creed, the Ten Commandments, and the Church Catechism, the children being so very ignorant of the first principles of the Catechism faith. If they could read, there are always Bibles in the room for them. Before Sarah Clarke came into the house, she had been taught in the Tuesday class, which is always instructed from the Scriptures; and when she left the house she expressed a wish to come back into the same class again."

The Bishop. Is that all true?

Witness. Part is.

The Bishop. Which part is not?—but this gentleman will read it through, sentence by sentence.

The Rev. E. C. Phillpotts. "Besides daily reading of some of the Psalms in the house, the children hear the Scriptures read at morning and evening service."

Witness. I never heard the Bible read in the house excepting the one time mentioned by me.

Rev. E. C. Phillpotts. "There are Bibles in every part of the house; and, only a few days since, when the boys came to the house without Bibles, Sarah Clarke fetched more than 12 from the house for their use."

The Bishop. Then Miss Sellon says, there were Bibles in every part of the house.

Mr. Elworthy. No, my lord, it says there *are*.

Witness. I never said but what they had Bibles.

The Bishop. Never mind what you said, is that *true*?

A. I never saw the Bibles.

Q. Then you fetched the Bibles from the house?

A. That is true.

The Rev. E. C. Phillpotts. "On Sunday they are always instructed in the Bible. On other days the religious instruction, which lasts for half an hour, has been confined hitherto, to the Lord's Prayer, the Creed, the Ten Commandments, and the Church Catechism, the children being so very ignorant of the first principles of the Catechism faith."

Witness. That is true.

The Rev. E. C. Phillpotts. "If they could read, there are always Bibles in the room for them."

A. I never saw the Bibles there, except with the boys.

The Bishop. Were there Bibles in the school-room which the children might read?

A. No.—The Sisters had Bibles.

The Rev. E. C. Phillpotts. "Before Sarah Clarke came into the house, she had been taught in the Tuesday class, which is always instructed from the Scriptures; and when she left

the house she expressed a wish to come back into the same class again."

Witness. That is quite true.

The Rev. G. Procter. Will your lordship ask her where she obtained the 12 Bibles?

A. The Sisters gave me the Bibles.

Mr. Elworthy. I should like to ask this witness a few more questions.

Q. When she went to Miss Sellon's with Mr. Killpack whether it was attempted to separate her from her mother?

A. They did try to separate me from my mother—Sister Mary attempted to take me from the parlour.

Q. Was Mr. Killpack present?

A. He was present, in the parlour.

The Bishop. Was Mr. Killpack with Sister Mary at the time?

A. No.

Mr. Elworthy. Did Mr. Killpack say anything to you, and what did he say?

A. He asked me my reasons for leaving.

Mr. Elworthy. What was his manner?

A. When he found I would no go, he appeared excited, and very angry with me indeed.

Mr. Elworthy. What more did he say?

A. He said that we were combined together with a parcel of newspaper writers to ruin the fair fame of this lady; he said *this lady*, meaning Miss Sellon.

Mr. Elworthy. You say his manner was excited. What was his manner?

A. He spoke as if he was very much enraged indeed.

Mr. Elworthy. Any gesticulation.

The Bishop. Was there any gesticulation? I should not have used the word of myself. You do not understand it, did he raise his arm?

A. Yes, he lifted up his arm.

Q. Did he show a disposition to let it fall on you?

A. Oh! no sir (laughter.)

Q. How far off was he?

A. I was at the door, and he at the other end of the room.

Captain Sanders here suggested that some questions should be asked of the next witness, to show what were the occupations of the girls.

The Bishop said it would be gratifying, no doubt, to all if they would spare the feelings of Miss Sellon, and he would recommend, when she came into the room that they should not call upon her to repeat what had already been read, but questions, if necessary, might be asked upon it.

Dr. Bellamy begged to enquire in what light the present

enquiry was to be considered. It was not a matter of Ecclesiastical jurisdiction and inspection, was——

The Bishop. At the commencement I stated I had no authority whatever; but as visitor to this institution, I felt it my duty to enquire into whatever faults were alledged against it. I said I came here without a right to ask a single question, but trusting to the good feeling and good sense of those who are here.

Dr. Bellamy. Is it to be supposed that Miss Sellon is to be forced to come here?

The Bishop. I will not answer Dr. Bellamy's question. Does he think we are going to force any one's attendance here, or does he think we are here on a fool's errand?

Dr. Bellamy. But——

The Bishop. I will not here you.

Dr. Bellamy. If we are met here—(cries of order).

The Bishop. I must leave the room or Dr. Bellamy must be silent.

Dr. Bellamy. I want satisfaction,—(cries of order, order chair, chair).

The Rev. W. J. St. Aubyn. This room belongs to me, and if Dr. Bellamy is not silent he must go out.

The Bishop. If you have hired the room, you have put it in my possession, and I will not allow Dr. Bellamy to be put out.

The Bishop's Chaplain then read from the Rev. W. D. Morrice and the Rev. G. W. Langmead, Diocesan Inspectors of the Church Schools in this locality, letters to the Lord Bishop and H. M. the Queen Dowager, speaking very favourably of the Schools established by the Sisters of Mercy, and which were as follows:—

"Athenæum Street, Plymouth, February 14th, 1849.

"MY LORD,—I have the honour to inform your Lordship that having been appointed by the Diocesan Board in Exeter, on November 15th, 1848, Inspector of Church Schools in the three towns of Plymouth, Stonehouse, and Devonport, I visited with the Rev. W. D. Morrice, the other Inspector, the Schools which are conducted and supported by the Sisters of Mercy, and I have much pleasure in enclosing for your Lordship's perusal my opinion of them, as well as extracts from the Report, which Mr. Morrice and myself forwarded to the Diocesan Board at Exeter on the 4th of this month. I exceedingly regret to say that Mr. Morrice is at present in London, and that there has not been time to obtain a Testimonial from him, in reference to these Schools, which, *I am quite confident*, he would most readily have given, as his opinion fully coincided with mine as to their efficiency, and the strict adherence to the principles of the Church of England manifested in them. Your Lordship will observe that I have chiefly spoken of the Industrial School in my Testimonial, and the reason is, that Mr. Morrice examined the School in St. Mary's District, which I merely visited, being engaged at the same time with another School in the same District; his opinion, however, of this excellent School will be found in the accompanying extracts.

"I have the honour to be,

"Your Lordship's obedient servant,

"GEORGE W. LANGMEAD,

"Diocesan Inspector."

"To the Right Rev. the Lord Bishop of Exeter."

"To Her Majesty the Queen Dowager.

"In our capacity of Diocesan Inspectors, appointed by the Bishop, we have examined the Schools conducted by the 'Sisters of Mercy,' and have much pleasure in bearing our testimony to their value, and to the strict adherence to the principles and teaching of the Church of England manifested in conducting them.

"GEORGE W. LANGMEAD.

"W. D. MORRICE, Clerk M.A."

The following Testimonials from the same gentlemen were also handed in :—

"TESTIMONIAL.

"Having been appointed by the Diocesan Board at Exeter, Inspector of Church Schools in the three towns of Plymouth, Devonport, and Stonehouse, on December 12th, 1848, I visited the Schools conducted and supported by the 'Sisters of Mercy,' and had much pleasure in observing their efficient state. I particularly examined the children of the Industrial School in the Bible and Church Catechism, and found that they were, not only well taught and grounded in Scripture Truth, but that a firm adherence to the principles of the Church of England had been fully manifested in the instruction which they had received.

"G. W. LANGMEAD, M.A., Diocesan Inspector.

"Plymouth, Feb. 4th, 1849."

Extracts from a Report forwarded to the Diocesan Board of Education at Exeter, by the Rev. W. D. Morrice and the Rev. G. W. Langmead, Diocesan Inspectors :—

"St. Mary's District, Devonport.

"The Girls' School at Mutton Cove, supported and conducted by the 'Sisters of Mercy,' under the Clergy, is admirable for the time it has been established; the 2nd class of girls would make a good 1st class in an ordinary school."

"St. James', Devonport.

"The Industrial Evening and Infant Schools are conducted and supported solely by the 'Sisters of Mercy,' under the Clergymen. We were extremely pleased with the Industrial and Infant Schools; the behaviour of the children is exceedingly reverent, and they read very intelligently.

"W. D. MORRICE,

"W. G. LANGMEAD,

} Diocesan Inspectors."

The Rev. W. B. Killpack. One of the reflections which has been cast on Miss Sellon is, that she kept out of the way when Mr. Ashley called, and went over to Torpoint; but the fact is she had gone to Weymouth, and I have here a communication from the physician there indicating that she was there.

The Bishop. It is unnecessary to read it.

Mary Pochetty, (15 years of age last November,) was next called.

The Bishop. You, I think, are a native of London. How long were you in Devonport before you went to the Union?

A. I am a native of London. I was in Devonport a week before I went to the workhouse.

Q. How came you to go to the Union?

A. My friends could not maintain me.

Q. Did Miss Sellon come to the Union to take you out?

A. Mr. W. Hutchison came to me first.

Q. Never mind that. Did you go with Miss Sellon ?

A. Yes ; she offered to take me, and I went to the Orphans' Home, and remained there three months and three weeks. I left on the 3rd February.

Q. You were comfortable there for a time ?

A. Yes ; but after a month or two I felt unhappy.

Q. Why ?

A. Because there was too much confinement and work.

Q. Had you not the same work the first month you were there ?

A. Yes.

Q. And the same confinement ?

A. Yes.

Q. You say you thought the Sisters were Roman Catholics ?

A. Yes, I did, and I told Miss Sellon I thought so. She said they were not.

Q. Did you ask one of the Sisters why they bowed to the Cross ?

A. No, I did not ; but one of the children asked one of the Sisters why they bowed to the Cross, and Miss Sellon replied, " In remembrance of our blessed Saviour, and in respect to the Cross."

Q. Did Miss Sellon wear a cross ?

A. She did not, that I saw.

Q. Well, but in the statement published, as made by you, it is said—" The Lady Superior wore two crosses, the larger one was about the length of my hand and fore finger, and a second round the neck, attached to a string of beads."

A. That is a mistake, sir, I did not say so. Miss Clarke made that statement.

The Bishop. Did you put your name to the bottom of the paper after it had been read over to you ?

A. Yes.

Q. Did you tell them that it was a mistake ?

A. No, sir, I did not think of it at the time.

Q. Did you think of everything else and not of this ; are you certain that everything else in the statement is true but that ?

A. Yes, sir.

Q. And you did not say this, when you signed the statement ?

A. I did not.

Q. It is stated here, " The Lady Superior often had a cross and beads on her pillow. Sister Catharine and Sister Elizabeth wore black crosses round their waists. Sister Caroline wore a small cross inside her dress. The Sisters wore the crosses on the morning the three gentlemen visited the house. Have seen gentlemen perform service in the oratory. The Rev. W.

Hutchison read prayers sometimes. He did so the first time they were read in the oratory. On one occasion, an elderly gentlemen performed service in the oratory. This person I understood, was Dr. Pusey." Further on it is stated—"Dr. Pusey performed service in the oratory; he read the prayers in his surplice. On another occasion he performed service in the top room, called the small dormitory. This was because Sister Caroline was ill. She was in bed at the time. He performed the service of Holy Communion at this time in the bed-room." Did you receive it yourself?

A. No.

Q. Then you only heard it was so?

A. Yes, sir.

The Bishop. It is likewise stated—"Miss Pusey and another young lady came. Miss Pusey told them her name, and said the gentleman who had performed the services alluded to was her papa."—So that it was no secret about Dr. Pusey being there?

A. No, sir.

Q. How old is Miss Pusey?

A. About my age.

Q. You state "the Sisters used to go into the oratory out of service time and kneel before the Cross." Who did so?

A. I only saw one Sister—Sister Emma, kneel before the Cross; she went up to the table where the Cross was and knelt.

A. Did you ever see Miss Sellon do so?

Q. No, sir.

The Bishop, reading—"There is a cross on the parlour mantel-piece,—one in the Lady Superior's room, and one in Sister Caroline's room. Had prayers seven times a day besides morning and evening services."—Is that true?

A. Yes.

Q. What sort of a cross was it on the parlour mantel-piece?

A. It was a small stone cross.

Q. Are you aware that it is common for ladies to have crosses in their parlours?

A. I am not.

Q. Did the ladies used to bow to this cross?

A. I did not see them.

Q. They never used to do so on any particular occasion?

A. Never.

Q. Were you required, or the children, to bow or curtsy on going into the room?

A. Yes, sir; the children were taught to bow on going into the rooms.

Q. Was it a rule on going into the room to make a bow or curtsy?

A. It was not, that I know, a rule; but they did it.

Q. Do you not know that they were told to bow, on entering any and every room?

A. I do not know they were told this; but they were told by Sister Catherine, that they were to bow to the Cross, and not to leave the room until they did. She spoke crossly to the children.

Q. Was it to the Cross, or on going into the room, they were to bow?

A. To the Cross.

Q. When were they to bow?

A. When they came into the room, and when they went out.

Q. Was it mentioned to you that it was your duty to bow to the Cross?

A. It was not mentioned to me.

The Rev. W. B. Killpack. Did you not run away from the institution also, on a former occasion?

A. Yes, I did.

Q. Where did you go to?

A. I went to my friends.

Q. Where do they live?

A. In Devonport. In Dock-wall Street.

Q. Who brought you back?

A. Mr. W. Hutchison came to me, and persuaded me to return.

Q. What reason did you give to Mr. Hutchison for running away?

A. I did not like the confinement.

Q. So you ran away a second time?

A. I ran away this last time, and have not returned.

Q. Why did not you go to your relations this last time?

A. (After some hesitation.) They could not afford to keep me.

Q. Have you not been at Mrs. Clarke's ever since?

A. Yes, sir.

Q. Did you give your evidence to the persons who called upon you, in the presence of Mrs. Clarke and her daughter?

A. Yes, I did.

Q. Did not Mr. Lancaster fetch you from Mrs. Clarke's, and take you to Miss Sellon's.

A. Yes, he came to me at Mrs. Clarke's; he wished me to come to Miss Sellon's with him; he said Miss Sellon wanted to speak to me.

The Bishop. Did you go?

A. Yes, and Miss Sellon asked me, why I left her; and I said, because it was too much work and confinement.

Q. Was Mr. Lancaster present?

A. Yes.

Q. But, in the Union you had work to do, as well as confinement?

A. Yes.

Q. Would you prefer living in the Workhouse to living at Miss Sellon's?

A. I do not prefer either.—(laughter.)

Q. But which of the two would you prefer?

A. The Workhouse.

Q. What makes you prefer the Poorhouse—was there better living in it?

A. No; but there is not so much confinement or so much work.

The Bishop. Or so much reading?

Witness. I had quite as much time for reading in the Workhouse as out of it.

Q. Had you as many books?

A. I had a Bible, a Prayer Book, and a book about Confirmation.

Q. But did you read as much as at Miss Sellon's?

A. I read more.

The Rev. J. Hatchard. I would ask, whether the person, or persons, who were in the habit of kneeling before the Cross, were in the habit of prostrating themselves for any length of time?

A. No, they never prostrate themselves.

The Rev. J. Hatchard. I mean, did they kneel for any long time?

A. Yes.

Q. But how long?

A. I have seen Sister Emma kneel for half an hour.

The Bishop. When they knelt in this manner, where were they?

A. Before the Cross.

Q. Who was it knelt in that way?

A. Sister Emma was the only one I saw.

The Rev. J. Hatchard. What kind of bow was made on entering the oratory?

A. They crossed their hands before and bowed.

Q. Will you show us?

[The girl crossed her hands on her bosom and bowed reverently.]

Q. On entering the room, did they make the bow directly?

A. No, they went to the table on which the Cross stood, and made the bow.

Q. By what name is the table known?

A. I believe, an altar; it is covered with a blue cloth.

Q. Did you on any occasion see flowers placed on the table?

A. Yes.

Mr. Elworthy. Were you told to bow to the Cross?

A. Not myself; but the children were chid for not bowing to the Cross?

Q. Who chid them?

A. Sister Catherine, who said they were to bow, and not to leave the room until they did; and that they would be punished if they did not do it.

Q. Was that a bow of respect made by the children to the ladies, and not as that before referred to?

A. It was not a bow of the same kind. I always bowed to the ladies when I met them in the house.

Q. Now, with regard to the other crosses, what size was that on the mantel-piece of the parlour?

A. About three inches long.

The Bishop. I have a marble shop in my neighbourhood, and almost every lady that goes there, I dare say, buys such things as these. But, really, is there any harm in these things?

Mr. Elworthy. I don't think so, my lord; *I have one myself.* But what was it standing on?

The Bishop. It must be fixed in something. I defy any one almost to form a Cross without fixing it in something.

Mr. Elworthy. But I wish to ask if it was not a raised pedestal, my lord.

The Bishop. Why a pedestal must of necessity be raised—(laughter).

Mr. R. M. Oliver. Did you not see Mr. Lancaster, the Governor of the Workhouse, when he visited the Orphans' Home by directions of the Board of Guardians?

A. Yes.

Q. What passed?

A. Mr. Lancaster asked the children if they were all happy, and they said they were; and he said to me, "I suppose I need not ask you, Pochetty, if you are comfortable?" I did not answer.

Q. Why did you not answer?

A. Because I did not feel unhappy then.

Q. When did you first feel unhappy?

A. I was there a month, and then I began to feel unhappy.

The Bishop. How long did you remain there after?

A. Two months.

Q. Why did you feel unhappy?

A. I had too much work to do.

Q. Had you not as much confinement and work when you first went there during the first month?

A. Yes, but not the same kind of work.

Q. What was the work you had to do ?

A. I had to scrub the house.

Q. Did you have any one to assist you ?

A. The children helped me.

Q. How many helped you ?

A. Two or three helped to scrub the house.

Q. What other work had you ?

A. To keep the house clean.

Q. Were you assisted in this also ?

A. Yes.

Q. What else had you to do ?

A. I had to help one of the Sisters cooking.

Q. Do I understand you were more happy in the workhouse than at Miss Sellon's ?

A. Yes.

Q. Had you food enough ?

A. Yes.

The Rev. J. Hatchard. Was it the practice of any of the clergymen who went into the oratory, to make the bow, after the manner of the Sisters.

A. I never saw any bow to the Cross, except Dr. Pusey.

The Bishop. Did you ever see any other clergyman in the place ?

A. Yes. Mr. W. Hutchison and Mr. James Clase.

Q. Did you ever see any Bibles in the house ?

A. Yes, many. I saw one in the recreation room.

Mr. Mennie. Were the girls instructed to read the Bible every day ?

A. No.

The Bishop. Did they hear the Bible read every morning and evening ?

A. Yes. At the church morning and evening service.

Q. Did they hear parts of the Bible read in the oratory ?

A. Yes.

Rev. G. W. Procter. Were the children old enough to read the Bible ?

A. They were all over ten years of age.

Q. Could they say their letters, or much more ?

A. Yes—they could read.

J. Furneaux, Esq. The witness has stated that I attended in the oratory on one occasion. Did the witness attend there ?

A. I was not there, I was going up stairs to bed at the time, and I saw him going towards the oratory ; I never saw him in the oratory.

Q. I wish to know if this witness has not been habitually late in returning from church in the evening.

A. No, sir.

Q. Had not the door to be kept open, or be re-opened, on her account?

A. No, sir.

Q. Has she ever been, when out, accosted by persons not connected with the establishment, with regard to your situation.

A. Never.

Q. Or were not some of the children so accosted, when in your company?

A. No, sir.

Mr. Elworthy. Were any clergymen in the habit of going to the Orphans' Home, and attending prayers there?

A. Mr. W. Hutchison, Mr. Æneas Hutchison, Mr. Killpack, Mr. Barter, Mr. Procter, and Dr. Pusey.

The Bishop. I am exceedingly glad there are so many—very glad indeed. What clergyman, if he were in a private house, when family prayers were about to be said, would turn his back on those prayers? I trust none—(cheers).

Dr. Bellamy. What laymen, *not* clergymen, were in the habit of visiting at the house?—(great laughter.)

A. I do not know.

The Bishop desired the witness to remove her shawl, in order to show the black gown, which Clarke had brought out of the house and had given her.

The Rev. W. B. Killpack. Where were you found when you ran away the first time?

A. In Dockwalls.

Q. What was the house at which you were?

A. I do not know the number. I had left the house when I was found.

Q. Who kept it?

A. A person named Lashbrook.

Q. How long were you there?

A. About a quarter of an hour.

Q. Who found you there?

A. Nobody found me there.

Q. What relation is the person you mentioned to you?

A. A cousin; she is the nearest relation I have in Devonport.

Q. What is she?

A. She is a widow, and works at shoe-binding.

Q. By whom were you induced to return?

A. By Mr. W. Hutchison.

Q. Did Mr. Hutchison ask you why you ran away?

A. Yes—I said I was not happy.

Q. Where did you go, when you ran away the second time?

A. To Mrs. Clarke's.

Q. Has Mrs. Clarke a husband?

A. Yes.

Q. What is he?

A. He is, I believe, a soldier.

Q. Were you living there, when you gave your evidence?

A. Yes.

Q. Were Mrs. Clarke and her daughter present when you gave your evidence?

A. Yes.

The Rev. W. H. Nantes. Were you taught to bow to the Cross?

A. I did bow to it, because I saw others do it.

The Rev. G. R. Prynne. Has she any relations here?

A. Yes.

Q. Does she now live with them?

A. No.

Q. Is the person she is living with the mother of Clarke?

A. Yes.

Q. Who pays for her living?

A. No one, as she knows of. Mrs. Clarke is a poor woman, and has no means of supporting any one but herself and family.

Q. Does the witness pay for her living?

A. No.

Q. Does any other person pay for it?

A. I do not think any one does.

Q. How often had you to attend prayers in the Orphans' Home?

A. Three times a day.

Rev. G. W. Procter. Were you not in the habit yourself of kneeling before the Cross in the oratory?

A. We knelt by the wall looking across the room—not before the Cross.

Rev. G. W. Procter. My lord, may I——

The Bishop. I cannot hear any remarks now.

Rev. G. W. Procter. I would ask, did she ever kneel to the Cross?

A. No, I never knelt to it, but I have bowed to it.

Q. Were you *taught* to kneel or bow to the Cross?

A. No.

Q. Were others taught to kneel to the Cross?

A. No.

Q. Were any of the Sisters chid for not bowing to the Cross.

A. I do not know of any.

Q. Did all the Sisters and children bow before the Cross in the oratory?

A. No.

Q. Were any told this was wrong, or chid for it

A. No, I never heard any told it was wrong.

James Furneaux, Esq. Were you taught to place your hands before you and bow in the way you have shown?

A. No.

Q. Did the bowing continue after the removal of the Cross?

A. Yes, all bowed when the picture of the Virgin Mary was there.

Q. Was the same reverence done to the picture as to the Cross.

A. Yes, there was.

J. Rendle, Esq. Did you ever see the altar without either Cross or picture?

A. No; nor did I ever see the Cross and picture there at once.

Rev. J. Hatchard. Were the clergymen visiting the Orphans' Home called by any particular name?

A. Dr. Pusey was called Father, but no other person was so called.

The Bishop. Why was that? Were you ever invited to confess your sins to Dr. Pusey, or did you know any person so invited?

A. No.

Lieutenant Strong, then rose and, with much energy, said—I would ask if the table in the oratory is like the table at which you are seated, or like a tomb in a church—(laughter).

The Bishop. That is a strange question. Is the table in the oratory like this, or like a tomb-stone?

Lieutenant Strong. That's not the question.

The Bishop. Then I don't understand it.

Lieutenant Strong. Is the table like the tomb-stone erected to the memory of dear departed friends in an established churchyard (roars of laughter)?

The Bishop—I will not put such a question; I will not put such trash.

Lieutenant Strong. It is a very proper question—(laughter).

W. R. Berryman, Esq. With submission to your lordship, I would ask the shape of the table?

A. It was a square table, covered with blue cloth.

Q. Were there any legs to the table—(laughter)?

A. I cannot say.

The Bishop. Then you had not the curiosity to pull up the blue cloth to see?

A. No, sir.

The Bishop. Then, perhaps, it was unfortunate these gentlemen were not there, for they might have done it—(laughter).

Mr. Richards. Was there any inducement held out to you to obtain your evidence?

A. No, sir.

Rev. W. C. Hutchison then presented himself for examination.

The Bishop. You were a party to taking the girl Pochetty from the Union house?

A. Yes, my lord. She first called upon the Rev. Mr. Childs, with a note from the clergyman of the parish she came from in London. That is how I first knew of her.

The Bishop. Never mind. You induced her to go to Miss Sellon?

A. Yes.

Q. After she ran away, you found her—where?

A. I found her in North-corner street.

Q. What character does that neighbourhood bear?

A. It is a notoriously bad neighbourhood.

Q. Did she assign any reason for running away?

A. Yes. She said the reason was that two of the sisters had spoken harshly to her, but she loved Miss Sellon dearly: she believed that it was “the temptation of the devil; something told me I must go.” I told her that many prayers were offered for her, and that I thought she had better return to those kind ladies who had taken care of her. I did this out of pure love to the girl.

[The Rev. Gentleman here evinced much pious emotion.]

The Bishop. Did she return?

A. She went back, and was received with kindness by Miss Sellon, and that night went to bed, after having kissed Miss Sellon, as was their wont.

Q. Did you see any bowings?

A. Being at the Orphans’ Home at the time of prayer, I joined the family in their devotions, and once, as I was leaving the oratory, and almost by accident I saw Miss Sellon bow.

Mr. Elworthy. Did Mr. Hutchison say the bow was accidental?

The Bishop. That’s absurd. (To witness)—was the bow an accidental bow?

A. I mean that my seeing her, was accidental; she was on the other side of the table. She had sat on a stool by the side of the table, and as she was coming towards the front of the altar she bowed.

The Bishop. Did it appear to you as bowing to the Cross, or without any special direction?

A. I believe she would bow if no cross was there,—(cries of no, no.)

The Bishop. This is the first time I have heard, “no, no,”

and I hope it will be the last of anything so discreditable. I put it to you as a clergyman, and I cannot put it in a more solemn way—in *verbo sacerdotia*, were you satisfied that Miss Sellon bowed to the Cross or simply towards that place in which the Cross stood?

A. She bowed, I should think simply towards the place where the Cross stood. On my word, as a clergyman, I believe, that Miss Sellon would have bowed, if there had been no Cross. I never left the room in consequence of Miss Sellon bowing, I asked her once the reason why she did it, and she told me it was in reverence to the place: that I perfectly understood.

The Bishop. I hear a loud whisper that this is “a distinction without a difference!” The Church of England does not so regard it, for in one of its early convocations has required or recommended, bowing to the East, on going into, and coming out of the church. The 7th Canon of the Synod of 1640, recommends bowing on going into church, and on leaving it. The practice is observed in Durham Cathedral and in all Colleges on going in and out, always to bow. At Christ Church, when I was there in College it was adopted, and I heard from a gentleman who a few days since left it, that it was still continued there.

Mr. Elworthy. It is done also, in Winchester Cathedral.)

The Bishop. Yes, and Mr. Elworthy reminds me it is also followed in the Cathedral of Winchester.

Mr. Elworthy. These my lord are churches.

The Bishop. To be sure they are churches. But if a chapel, it might be done; and these ladies call this place an oratory, and I honor and applaud them for it.

Mr. Mennie. Should not the room have been consecrated?

The Bishop. I will say something on the other hand, I am sorry there has been such a thing as a table having been called an altar, and I will say why, in the oratory, there could not be ordinarily the Holy Sacrament celebrated, for that would have been contrary to law; therefore, I am sorry that in the arrangement of the room, the table has been called an altar. In reference to the word altar, I need not remind lawyers, that the language of the law calls it an altar. One of the earliest Acts of Parliament—one of the statutes of Edward the VI., was for preventing the desecration of the altar; I must say, however, it is not only irregular, but unlawful, to have the Holy Communion, except in case of sickness, celebrated in any private house or room whatever it was called, except in those that are especially licensed, and I am sorry these ladies gave to this place the character of a church by preparing for the celebration of the Holy Communion in it; but can I blame ladies, young ladies, if they fall into a mistake, when it is very possible for

some whom I address to be ignorant upon the point? Am I to be surprised, then, to find they have been mistaken—(laughter). I am astonished, gentlemen—astonished at such a manifestation against these ladies; I will not call them unfortunate (God knows who are fortunate if they are unfortunate). (Hah! Hah! derisively from Mr. W. J. Little.) Is it possible? (Turning towards the part of the room from whence the laugh proceeded.) I do not know the man who laughed, and I do not wish to know him, for I wish to despise no man. But if there be a human being here who does not honour those generous Sisters of Charity, I disclaim him. I entreat that there may be no further indication of this kind.

Mr. Elworthy. It appears to me your lordship thinks we are opposing those ladies, we do not question the piety or goodness of the ladies.

The Bishop. When I expressed the honor due to these ladies, I felt they could not be called unfortunate. Whatever their trial may be now, their triumph will be hereafter.

The examination was then continued.

Q. Did you ask Miss Sellon why she bowed?

A. I did ask her, and she said she bowed in reverence.

Q. Was it in reverence to the place?

A. I believe it was in reverence to the place.

Q. Did Miss Sellon say so?

A. I cannot say she said so.

Q. Did you understand it so?

A. I understood it was to that place where God's honor dwelt.

Mr. Elworthy. The witness used the word altar, did he use it advisedly?

The Bishop. What, Mr. Elworthy?

Mr. Elworthy. If I am troublesome to your lordship I will sit down.

The Bishop. I will not insult a gentleman by asking him such a question.

Mr. Elworthy. Very well, my lord.

Witness. I was not aware that I used the word altar.

Two of the reporters said the word altar had been used by the witness.

Mr. Elworthy. I find the word altar has been used.

Mr. Hutchison. It is quite immaterial which word I used, I sometimes say altar and sometimes table, but the latter more frequently to avoid giving offence.

The Bishop. I am happy to hear that, for it is in accordance with the teaching of the church. Was the cross on the table when you performed service there?

A. Yes.

Q. Did you ever perform service when it was not there ?

A. No.

Q. How often did you perform service ?

A. Several times.

Mr. Elworthy. Were there flowers on the altar when you read prayers ?

The Bishop. I find you are not the only one that calls it "the altar," Mr. Elworthy has done so now—(laughter).

Witness. They were.

Mr. Elworthy. Did the ladies, or any of them, wear crosses that this gentleman saw ?

A. I believe so, but I never saw a cross exposed but twice upon Miss Sellon.

The Bishop. Did you ever see them in the street with them apparent ?

A. No.

Mr. Elworthy. Do you know what use Miss Sellon made of the cross, that she wore ?

A. I only know that she regarded it as a sweet memorial, the same as some persons do a miniature of dear friends.

The Bishop. Have you any reason for believing she had any particular use for it but that of a memorial ?

A. None.

Q. Did you meet Dr. Pusey at the Orphans' Home, by agreement or appointment ?

A. No, I understand his visit was simply that of a friend.

Q. Then you did not meet him there to forward the objects of the Orphans' Home ?

A. There was no agreement between us whatever. I heard he was coming and I was desirous to meet him. I went and did see him, and I am delighted that I did see him.

The Bishop. I am glad you have the manliness to avow it.

Mr. Elworthy. My questions have not reference to the ladies, the "Sisters of Mercy," but they concern the clergy.

The Bishop. Then I would say my object in coming here is to enquire into the charges against these ladies only. But I will not put a single question to criminate a clergyman. If the conduct of any clergyman were objected to, the complaint must be made in a proper way, and an ecclesiastical enquiry should undoubtedly take place. There is my son sitting beside me, and I would not spare my nearest or dearest relation, if any ecclesiastical offence were brought against him. But I do not sit here to investigate the conduct of my clergy.

Mr. Elworthy. I have to say, your lordship, I am not concerned in the enquiry relating to the ladies.

The Bishop. It is a pity so much time has been wasted, then ; all I have come here for now is to make that enquiry,

and I will not hear one word about the clergy, except [with regard to the Orphans' Home.

Mr. Elworthy. That is what I desire, my lord. It is with respect to the clergy connected with the Orphans' Home, I hope to ask many more questions, with your lordship's permission.

Q. Did you meet Mr. Maskell at Miss Sellon's?

A. Yes.

Q. Did you ever officiate in the celebration of the Sacrament in that place?

The Bishop. That would be an offence against the ecclesiastical laws. Has Mr. Elworthy any charge to prefer?

Mr. Elworthy. I have no such charge to prefer.

The Bishop. What do you want, then?

Mr. Elworthy. I want to put the question, and he may answer it or not, if he pleases.

[Here some one called out—"I object to that question."]

The Bishop. To the witness. I will ask you, did you ever administer the Sacrament to a sick person in the house?

A. No.

Q. Were you ever present when it was administered to a sick person?

A. Yes; I had the happiness, during the stay of young Mr. Pusey, who is an invalid, when the communion for the sick was celebrated, and Mr. Pusey partook the last.

The Bishop. It is notorious that young Mr. Pusey is not in health; I remember his being brought to me to receive a Bishop's blessing, which was esteemed not lightly. Twelve months ago his sister was brought to me, I recollect perfectly well; and her brother was also brought to me for the purpose of receiving a Bishop's blessing—Mr. Pusey was one of those who considered a Bishop's blessing of some comfort to him—(hear, hear); and I thank God that I was enabled to give it, because I saw that it gave to him and to his venerable father, real comfort. He is notoriously so much an invalid as to be obliged to go abroad.

Dr. Bellamy said—I should like to know whether the altar in the oratory was in the east end or not, because I wish to stand by the directions of the Rubric.

The Bishop. I rejoice to find so devoted an attachment for the Rubric.

Dr. Bellamy. I like it when it is right.

The Bishop. Then it comes to this—this gentleman, who thinks he is a churchman——

Dr. Bellamy I am one; I don't merely profess to be.

The Bishop. This gentleman, who thinks he is a churchman——

Dr. Bellamy. And is one, too.

The Bishop. I should have a better opinion of his churchmanship if he would have more respect for the law of the church. He says he likes the Rubric when it is right. Now, the difference between the sound churchman and the self-fancying churchman is this—while the sincere churchman says, I am bound by the laws of the church as they are; the other says, I will be Pope in this country, and decide what is the law, and what is not, for myself, and take no account of what does not agree with my own notion—(hear, hear).

Mr. Elworthy. When Mr. Maskell came to Miss Sellon's before the Cross was removed, was he the Bishop's chaplain?

A. I cannot tell; it was about the time the memorial from some of the clergy was sent to your lordship.

The Bishop. Did Mr. Maskell go into the oratory or not?

A. I only saw him in one room.

The Bishop. I should not have objected to his going into the oratory if he had been my chaplain.

Mr. Elworthy. Do you chance to know if he was the Bishop's chaplain at the time?

A. I do not.

Rev. E. C. Phillpotts said,—I believe I can tell. I was, at the time he visited the Orphans' Home, passing through Plymouth, and I enquired for Mr. Maskell, who is a friend of mine. At that time he was not the chaplain of your lordship.

Mr. Elworthy asked, if any gentleman accompanied Mr. Maskell?

A. There was one, if not two.

The Bishop. (To Mr. Rickard.) You may put down this as my evidence. I asked Mr. Maskell after he had visited Miss Sellon, to tell me something about the establishment, and he said that they went four together, and instead of obtaining any knowledge as to the manner in which the house was conducted, they had learnt nothing.

Rev. G. F. Whidborne enquired, whether Mr. Hutchison had remonstrated with Miss Sellon for bowing to the Cross?

A. I never understood that Miss Sellon did bow to the Cross.

Rev. H. A. Greaves. Did Mr. Hutchison ask why she bowed to the Cross?

The Bishop. It has been already answered. I shall not put such an unnecessary question.

Mr. Rogers, reporter, said—Really my lord my notes are so confused upon this question, that I cannot say what will go before the public, unless your lordship will ask the question.

The Bishop. Certainly. What did you say to Miss Sellon?

Mr. Hutchison. I asked why she bowed on the mentioning of the Holy Trinity, on entering church, and on going into the

oratory. She said, out of reverence. Had it been otherwise, I should have felt it my duty to remonstrate with her.

The Bishop here called upon the Rev. W. B. Killpack to give evidence; but it being intimated to his lordship that the little girl, Selina Jones, was waiting, he requested she might be asked to step forward.

The Bishop. How long were you in this Institution?

Selina Jones. Three months.

Q. When did you leave it?

A. Three weeks ago last Friday.

Q. Why did you go away?

A. Because I did not like it.

Q. Have you any parents alive?

A. Yes, my mother is alive.

Q. Did you tell the ladies you were about to leave?

A. I did, sir.

Q. When you went, was there any difficulty in it?

A. No, sir.

Q. When you were there, were you in the habit of attending prayers in the oratory?

A. Yes, sir.

Q. How often?

A. I used to go once a day.

Q. At what time?

A. In the morning, at 6 o'clock, sir.

The Bishop. Did you, when you went into the oratory, make any bowing?

A. I made a curtsy.

Q. Which were you told to make, a bow or a curtsy?

A. Sister Catherine told us to make it; she said you must bow or curtsy to the Cross?

Q. How were you directed to bow?

The witness then bowed her head.

Q. When you bowed, did you put your arms or hands in any particular position?

A. No.

The Bishop. That will do—you are a nice little girl, and have answered the questions in a very straightforward manner. How old are you?

A. Eleven, sir.

Mr. Lancaster was next examined.

The Bishop. You are the governor of the Workhouse?

A. I am.

Q. Were not some orphans from the Workhouse placed in the Orphans' Home?

A. They were; I was called upon by the Rev. Wm. Hutchison, who asked me to furnish the names of the Orphans

then in the house ; I gave in Pochetty's name, and she went to the Home ; I have seen her several times, but she never told me that she was unhappy. I saw her after she ran away the first time, and persuaded her to go to the Home. I told Miss Sellon at that time, that I was fearful she would have trouble with her. After she ran away, I saw her ; she told me she did not like it. She went back to Miss Sellon's. Miss Sellon asked her whether any person or persons had put any questions to her. Pochetty was a long time before she gave any answer, she at last said, no person had. She was asked, are you quite sure what you say is the truth ? She said, they never asked me anything, but they asked Sarah Clarke. She was asked then, what questions were put to Sarah Clarke ? She replied, I don't know.

Rev. W. B. Killpack. Did she go to Miss Sellon's freely ?

A. I saw her in the street, and said, you had better go to Milne Place. She said, I am sick from wearing damp clothes and from hard work. I said, Miss Sellon wishes to see you. At first she refused to go, but at the persuasion of Mrs. Clarke, she went. I heard that three or four of the children had ran away, and been examined.

Mr. L. P. Tripe. You have heard the girl Pochetty examined here to day,—did she answer Miss Sellon as freely ?

A. I was surprised at the freedom of her manner to-day, contrasted with her backwardness before Miss Sellon, as she then made her statements with great hesitation.

James Furneaux, Esq., said, he should like to be examined ; when some one said, Miss Sellon was in waiting, and the Bishop said, your evidence shall be taken afterwards, but we cannot keep Miss Sellon waiting. I am sure, gentlemen, we shall all feel it to be as much our duty as our inclination, as much as possible, to spare Miss Sellon in her examination—(cheers). Will you, Mr. Acland, be kind enough to ask Miss Sellon to oblige us with her presence, for it will be an honour ; and will you, gentlemen, make way for her.

Miss Sellon, accordingly, came into the room, attended by Arthur Dyke Acland, Esq., who had been in attendance upon her in the absence of her father, who was prevented being present by illness.

On Miss Sellon entering the room, the Bishop cordially shook hands with her. Upon her taking her seat, the Bishop observed that it appeared to him the principal charge was, that Miss Sellon and the ladies were in the habit of bowing to the Cross, and also taught the orphans to do so. Is this the case ?

A. No, it is not, my lord.

Q. Then you are not in the habit of bowing to the Cross ?

A. No, my lord, we do not. We bow both when we enter

and leave the oratory ; but this is for a reason not at all connected with the Cross, which is often removed from the oratory.

Q. Is it a bow of reverence to what you esteem the place where God especially dwells in your house ?

A. It is, my lord.

Q. Are you aware of Sister Catherine, or any one else, having told the inmates to bow to the Cross ?

A. No ; I have particularly asked Sister Catherine if she had ever desired any of the children to bow to the Cross, or threatened them if they neglected it, and she has told me that nothing of the kind has ever occurred. I asked her the day before yesterday about this. I told her these young women had declared she told them to bow to the Cross, and she said it was not true.

Q. Where is Sister Catherine now ?

A. She is unwell, in bed.

The Bishop. Observations have been made about things which have been seen in your bed-room. It is impossible, Miss Sellon, for me to ask you any questions in reference to that ; but it has been stated that you have worn a cross with beads.

A. I have worn a cross with beads, but not since I have lived in Milne Place. It is not a rosary, but a cross with beads.

Q. What do you mean when you say it is not a rosary ?

A. A rosary is made up of small and large beads alternately ; this is not.

Q. Is there anything on the beads ?

A. There is not.

Q. Is there anything attached ?

A. There is a cross appended to it.

Q. Have you got it here ?

A. No, my lord ; I have given it away. It is a common cross, about an inch and a half long, and was a little token given to me by a friend, when I was a child.

Q. Your father is a Captain in the Navy, is he not ? I need not ask you that, for I know that ; he is an honour to his profession. I am sorry he is not in this county, for he would have been here to day, to protect his daughter ; but you do not require the protection of an earthly father. I believe you are a grand-daughter or a great grand-daughter of Mr. Sellon, who made the abbreviation of the Bible ?

A. Yes.

Q. Have you been in the habit of instructing the children in the Bible ?

A. The children have been instructed in the Bible every Sunday, and have also had half an hour's instruction every day on the Creed, the Ten Commandments, and the Lord's Prayer. *They were very ignorant when they first came to me.*

Q. Were there any Bibles in the house?

A. Yes; there were numbers in every part and in every bed-room, and of course freely accessible to all.

Q. Were the ladies ever in the habit of using the oratory as a place for private devotion?

A. Yes.

Q. Some time ago in the last Autumn, you submitted to me the rules for the *private* regulation of the house, do you recollect my saying anything upon them?

A. Very well, my lord. You expressed a wish that the Latin names of the prayers should be struck out. They were so erased in August last, from all the Prayer Books, and the English substituted; but we use the Latin terms for shortness' sake in speaking to each other, It is very likely the children might have heard us use these expressions in our rooms, but they were never taught them.

Q. You say it is for "shortness' sake" you use the Latin names in speaking to each other?

A. Yes—The children call it "saying prayers." But it is not unlikely they may use them sometimes.

Q. What kind of Cross was in the oratory?

A. It was a white marble Cross, and stood on a pedestal, having three steps.

Q. There were flowers on the table, as well as the Cross?

A. Yes, sometimes, not always.

Q. Were you aware that proceedings had been taken against a clergyman in this diocese, for having a Cross and flowers on the Communion Table?

A. No, my lord; I am a stranger here.

Q. Were you aware it is against the law of the church?

A. I was not aware of it, my lord.

Q. Were you aware that there is a law of the church forbidding the celebration of the Lord's Supper in a private house, except for the sick.

A. I know that it is contrary to the law of the Church of England to have the Sacrament administered in a private house, except in case of sickness, when the office of the Communion of the Sick is used. I did not think of it when I arranged an altar in the oratory. I had it put there to make it look more like a church. But afterwards, I remembered, that sickness might happen of a nature, that would not confine persons to their bed; in which case, I considered, the Holy Communion would be more reverently administered in the oratory.

Q. Then it did not occur to you at first, that there was impropriety in so doing?

A. No, my lord, only subsequently.

The Bishop. I do not blame you—but *I wish that it had not*

been done. It was *wrong* to have a Communion Table where, ordinarily, it was impossible it could be used.

Q. Was the *Cross* always upon the table?

A. No, my lord.

Q. Has it been lately removed?

A. Yes, my lord; for I was told it was by some called a *Crucifix*.

The Bishop. A *Crucifix* would be a graven image of the Son of God; you, therefore, very properly removed it as soon as you knew it was considered to be a *Crucifix*. Let me ask you if, before you heard it was called a *Crucifix*, you were in the habit of removing it from the table?

A. Never, my lord.

Q. We have heard of a picture being placed in the oratory—possibly it was an engraving?

A. Yes, my lord, it was.

Q. What was it?

A. The Virgin and Child.

Q. What was it put there for?

A. My feeling was to please the children?

Q. Was it placed there instead of the *Cross*?

A. I suppose I had it in my mind—the place looked blank without it.

Q. And because it was a favourite with the children you placed it there?

A. Yes, my lord; the engraving of Christ blessing little Children, was also sometimes placed there.

Q. Did you bow when the pictures were there?

A. Yes, we always bowed on going in as well as coming out. We bowed out of reverence.

[The pictures were here handed in. One was a fine engraving of Raphael's celebrated Madonna, in a plain gilt frame; the other a well executed drawing of our Saviour blessing little Children. The Bishop having inspected them, and remarked in warm praise on their merits, observing that he or any gentleman might be proud to have them in his house, passed them on to those gentlemen nearest to him to look at.]

Mr. Elworthy, after looking at the print a short time, asked confidently—Has your lordship observed the inscription at the bottom of the picture. Perhaps your lordship or your lordship's son will read it to us.

The Bishop looked at the inscription and said, it is a very beautiful one, and which all must admire. It is—“*Virgo et Mater, decora es;*” or, “*Thou art beautiful, Virgin and Mother*—(laughter). It contains a truth of the Scriptures.

Mr. Elworthy. It is a highly Popish print and sentiment.

The Bishop. I do not consent that all the good things

belong to the Church of Rome. I claim it for the Church of England. Are we not all in the habit of getting good prints from Italy and placing them in our houses; I know several gentlemen that are in that habit, and I am myself.

Mr. Elworthy. Pray, my lord, read on, there is something more on the picture—(cheers, and much anxiety manifested by Mr. Elworthy and the gentlemen near him).

The Bishop. Oh, certainly—" *Alla sua Altezza Imperiale Reale Ferdinando II. Gran-duca di Toscana*" —laughter and cheers). I do not profess to be an Italian scholar, but my knowledge is sufficient for me to translate this into English—"Dedicated to His Imperial and Royal Highness Ferdinand II. Grand Duke of Tuscany—(cheers and excessive laughter). Unfortunately there is no inscription upon the drawing, and we cannot have another *edifying* translation such as we have just had; however, I will pass it to the gentleman to see if he can discover anything.

Mr. Elworthy. Go on, my lord, go on; I can bear with your lordship's kindness.

The Bishop. You have called yourselves "The Sisters of Mercy," have you not?

A. Yes. I did intend that we should designate ourselves Sisters of Charity; but hearing that a Roman Catholic community of that name already existed in Stonehouse, I was afraid we might have been confused with them.

Q. Did you know there were other communities, known as "Sisters of Mercy?"

A. The name was familiar to me, but I was not aware there were Protestant Sisters of Mercy.

Q. Did you ever hear of Sisters of Mercy on the Continent, in the Protestant Cantons of Switzerland?

A. I did not know there were Protestant Sisters of Mercy in Switzerland; but I knew there were Protestant societies of the kind there, and that those bear the title of "Sisters of Charity." I think there are Sisters of Mercy also, but I am not quite sure.

Q. You are called the "Lady Superior." Did you adopt that title in order to mark the similarity of this institution to conventual ones?

A. I do not know what is understood by conventual.

Q. Was it your intention to imitate the Convents in Roman Catholic countries?

A. No! no! my lord.

Q. Did you intend to make it a Nunnery?

A. OH, DEAR, NO!

Q. Will you state the objects of the institution?

A. WE RECEIVE ORPHANS AND EDUCATE THEM OUR-

SELVES—WE COLLECT SCHOOLS AND SUPPORT THEM—WE VISIT THE SICK AND DESTITUTE POOR—AND ANY OTHER WORK OF CHARITY THAT OFFERS ITSELF, WE ARE DESIROUS OF CARRYING OUT.

Q. Do you think the title of the "Sisters of Mercy," appropriate, as expressing the objects of the institution?

A. Yes, I think so.

Q. Have you been enabled to carry out these objects?

A. Yes, to a *considerable* extent.

Q. I need not state that it was in a place which seemed likely to make your services most needful, but will ask, what occasioned you to come here?

A. It was in consequence of reading your lordship's appeal on the spiritual destitution of Devonport, that appeared in the public papers, that I came here.

Q. Before coming here, did you apply to your father on the subject?

A. Yes, my lord; I asked my father if he would allow me to come and labour among the people here, and he gave me his willing consent.

Q. You had, I believe, some private means of your own, and you mentioned to your father that you wished to devote these means, as well as yourself—is it so?

A. At first, I did not resolve upon devoting these means, but afterwards our plans grew, and I asked my father's consent to devote this property, which he cordially acceded to. My father came down and would have been here now, but for illness.

Q. When he came, did he employ any of his *own* means to the advancement of the work to which you had devoted yourself?

A. Yes; when he came down here, he bought the chapel in Morice Town. I think that, from some legal difficulty, the purchase has not yet been completed, but he has the occupation, and pays the rent.

Q. How have you been received by the people among whom you labour?

A. The poor are very grateful for our labours among them.

Q. How did you collect the children for the schools?

A. *I collected the children myself out of the streets.* I saw them, went up to them, and asked them if they had ever been to school, and if they were willing to be taught; and then desired them to lead me to their parents.

Q. Did they readily go with you?

A. They did so, and in consequence of this I collected three schools myself, one of boys and two of girls.

Q. I would ask how you collected the boys; did you speak to the boys employed on the new works?

A. Yes ; I have stopped the boys engaged on the works, and asked them if they wished to be taught. They were not very civil, but like little savages—(hear, and oh, oh).

The Bishop. Gentlemen, I am astonished ; I have already made a request, twice or thrice, that you would abstain from such demonstrations of feeling.

Witness continued. I, however, got some of them to come, and had gone on for a month with a few, when one evening the door of the school-room was burst open, and as many as 30 boys rushed in. They said they wished to be taught—(hear).

Q. Did you take them in to teach them ?

A. I did, my lord, and they still continue to show great earnestness ; they love their evening school very much. The time they devote to school is taken from their *leisure* evening hours.

Q. What time of the year was it ?

A. I began in May last, and continued until within the last fortnight ; but my health does not permit of their coming now more than once a week—on a Monday. When I told them that, they appeared very unhappy, and expressed a wish that they might not be “ dispersed to the winds.”* This was their own expression—(hear).

Q. Have you observed in the conduct of those boys, any improvement, since they have been under your instruction ?

A. Decidedly so. They are very quiet and gentle—(hear).

Q. Have you the private rules with you, to which I gave my assent ?

A. I have my lord. Miss Sellon then gave the copy of the rules to the Bishop, for which the reader is referred, at the end of the pamphlet.

Rev. W. B. Killpack. When Pochetty was brought back to you by Mr. Lancaster, did *she* remain behind after *he* left the house ?

A. Yes.

Q. What took place.

A. She burst into tears, and asked me to forgive her, for what she had done, and asked me to kiss her. I told her she had not injured me, but herself, if she had told a falsehood.

Q. To what falsehood did you refer ?

A. I was informed, she had said, the children were told to bow to the Cross.

Q. Did you say anything more to her ?

A. Her whole conduct before had been so wrong, that I did nothing but give her some general advice.

* This statement refers to an evening school, in which boys belonging to the Keyham Works are instructed ; but it is only just to add that Messrs. Baker and Sons, the Government contractors, afford very liberal aid to the minister of the district of St. James in the support of two other schools.

Q. When Mrs. Clarke and her daughter saw you after the daughter had left the Institution, how did Mrs. Clarke express herself—satisfied or dissatisfied?

A. As satisfied: from her manner I was led to suppose she regretted having taken away her daughter.

The Bishop. Did she say anything about the clothes being taken away, and no compensation made?

A. She seemed perfectly satisfied, and Sarah said, she had received enough for her clothes. Sarah Clarke then burst into tears, and threw her arms round my neck. She had done so *once* before, when I had been absent from home longer than they expected, and they were frightened until my return; when Sarah Clarke, being the first that saw me, did as I have said.

Rev. W. B. Killpack. Did you observe a change in the character of Sarah Clarke, and at what time?

A. I did; it was after she had been at home to spend an afternoon. After that she was not so gentle in her manner.

Q. When you engaged Sarah Clarke, on what terms was it?

A. Merely to supply her with food and clothing.

The Bishop. Is there any other gentleman who desires to ask Miss Sellon any question?

Rev. J. Hatchard. I would ask a few questions. First, was it with the knowledge and permission of the Lady Superior, that clergymen visiting the Orphans' Home, were called "Father" as their common designation?

A. No.

Q. Was no one called "Father."

A. I never heard any of the Sisters address a clergyman as Father.

Q. May I ask, if, in discharging their duties as clergymen, any of the family were put on confession?

A. *Certainly not*, and *I am not* aware that any one did confess.

Q. How many clergymen have been in the habit of officiating in the oratory?

A. Whenever a clergyman was in the house at the hour of prayer, I asked him if he would perform the service.

Q. I would ask, if prayers were made between 11 and 1 o'clock in the day?

A. None, my lord.

Q. I would ask, whether a large white Cross was placed on the table at any time?

The Bishop. She has already stated it was.

Rev. J. Hatchard. Well, then I would ask, what furniture was in the room called the oratory?

A. Matting, which covered the floor, eight small desks, one for each of the Sisters, one altar, and red hangings on the walls, to make the place comfortable.

Q. Was there nothing else?

A. I am not aware there was anything more.

Q. What has there been upon the altar besides the Cross, the flowers, and the two pictures you spoke of?

A. There has been nothing else.

Q. May I ask, was Dr. Pusey in the house at the time I had the honour of visiting you?

A. No.

The Bishop, addressing Mr. Hatchard. I am glad you esteem it an honour—(hear, hear).

Rev. J. Hatchard. I understand the ladies are in the habit of visiting the sick: what is the course they pursue?

The Bishop. I would rather not ask vexatious questions. In what mode was the visiting conducted?

A. Perhaps, my lord, I may be permitted to read the rule?

The Bishop. Certainly, Miss Sellon.

It is—"3.—In all intercourse with the poor, follow as much as possible the direction of the parish priest, to whose care their souls are committed."—(hear, hear.)

Mr. Elworthy. (With much surprise) "Direction of the parish priest, to whose care their souls are committed!!!"

The Bishop. It is by those rules you regulate the conduct of the institution?

A. Yes, my lord.

Rev. J. Hatchard. Was there anything on the altar with the Cross?

A. *There was always, or almost always, a BIBLE AND PRAYER BOOK* on the altar.

Q. On how many occasions in the oratory was the Sacrament of the Lord's Supper administered?

A. Twice.

Q. Was it ever administered elsewhere in the house?

A. In a bed-room, once.

Q. At such times was there a sick person in the house, in consideration of whom it was administered?

A. Yes. The Communion for the Sick was used.

Q. Who was the Sacrament administered by?

A. Once by Mr. Barter, and twice by Dr. Pusey.

Rev. W. B. Killpack. How was Sarah Clarke engaged in the house?

A. She rose in time for breakfast, which was seven o'clock.

The Bishop. Was she not required to be present at daily prayers, at six o'clock?

A. She seldom rose until half-past six.

Q. I think she has said she was required to rise by five o'clock?*

* The reader is here referred to the evidence at pages 4 and 5.

Miss Sellon. She was merely required to be dressed for breakfast. This was because she was delicate. Neither of the servants did rise in time for early prayers.

Rev. W. B. Killpack. What was her employment?

A. The usual household work, in which the orphan Mary Pochetty and two of the Sisters assisted. She was always allowed a half-an-hour to lie down after dinner; and I directed she should not have much scrubbing, for I thought her delicate.

Q. Were there any other employments for her?

A. These were all; and she had her *own* time for going to bed after half-past seven; that was after evening service at church.

The Bishop. Now, about Pochetty. What had she to do?

A. Household work only.

Q. How many assisted in this work?

A. Five orphans, Sarah Clarke, and three of the Sisters.

Q. That is nine engaged in the household work. How many are there altogether residing in the house.

A. Fourteen.

Q. So we have, in a family of fourteen, inclusive of the Sisters, nine to do the work. Was Sarah Clarke engaged as a servant?

A. Yes. She was allowed to go home three times in the four months, and her mother had every reasonable access to her.

Rev. H. A. Greaves. Did Miss Sellon think it right to place the picture where it was placed for the amusement of the children?

The Bishop. I will not ask such a question; I would not insult a lady by asking her if she thought that right which she did; it is enough that she has said she did so.

Mr. Elworthy. Was the picture removed when the Cross was put on the altar?

The Bishop. I will not ask it, it has been *already* answered.

E. R. P. Bastard, Esq. Did Sarah Clarke remain the whole time as a servant?

A. Yes.

Mr. Elworthy. I think I heard a rule read which speaks of a "parish priest to whose care their souls are committed." I was going to ask if these were general rules applying to other places or communities, or only used by the Sisters here?

A. The latter.

Q. May I ask who prepared the rules?

A. I chiefly prepared them myself.

The Father of Sarah Clarke. I should like to know where is the letter Sarah Clarke wrote to Miss Sellon?

A. I never received any.

E. R. P. Bastard Esq. Was there any agreement made with Sarah Clarke, that she would be required only to attend school and visit the poor?

A. None.

The Bishop. Was ten-pence per week promised her?

A. No, my lord.

Dr. Bellamy. Was there any lifting up of the Cross by Dr. Pusey or any other clergyman?

The Bishop. That is an improper question.

Dr. Bellamy. But—— (cries of order and chair).

Mr. Elworthy. Has not Miss Sellon a complete Library of the Fathers among her books?

A. Yes.

The Bishop. I rejoice to hear her say so, and I hope the clergy will often be visitors to the library and avail themselves of those books.

Rev. J. Hatchard. What are the books used in the instruction of the young?

A. We have only instructed them in the Bible and the Prayer Book. *They are so ignorant, most of them cannot read.*

Q. Are there not other books?

A. There may be two or three little Hymn Books, some of Watt's Hymns.

Q. Are there any other books of instruction used in the house?

A. Certainly; there is Harding's Manual for Catechising. This small book is not in the catalogue of the Society for Promoting Christian Knowledge. It was written, I think, by a clergyman of this diocese.

(A voice)—“Yes, it was; he was tutor to Lord Courtenay's children.

Q. Are any other books used in the instruction of the children besides those mentioned?

A. Yes, we use the books of the Society for Promoting Christian Knowledge, and a little Catechism by the Bishop of Brechin.

Rev. W. B. Killpack. I am responsible for the books used: the schools are in my District.

The Bishop. Very well. Do I understand that all the books are under the direction of the clergy?

A. They are always open to the inspection of clergymen, and I should not use in the schools any which they did not approve.

The Bishop. Miss Sellon now wishes to read a statement, which I feel sure will be listened to with patience and attention by all present.

Miss Sellon then rose and read as follows :—

MY LORD,—Your Lordship has already enquired into the truth of printed statements, which are as *false* a picture of the Sisterhood, as are the *false* pretences on which it was extracted. I will not say anything of the morality of this proceeding, by which *young* persons whom I found in poverty and wretchedness, housed, taught, and treated (as I suppose even these unhappy girls will allow), with the most tender kindness, have been *decoyed* away, and *taught* to speak against me. I will say nothing of the manner in which *domestic privacy has been outraged*; and yet what would, in any other case, be thought of one, who *enquired* of an attendant, and *published* about what an Englishwoman wore *beneath* her dress, or *laid under her pillow*!!! Of my own private devotions I cannot be expected to say anything. If nothing else is to be sacred, these, at least, may be kept for the eyes of Him to whom they are said, and who seeth in secret.

Yet, to satisfy any doubting minds, I *will* say that they are such as an *English Churchwoman* would use—that I have not deviated in anything from the English Church, and use nothing foreign to her spirit. I use no invocation, nor any prayer, except to the three persons in the all Holy Trinity; and I will add for the satisfaction of those who may wish to know it, that a Cross is sometimes laid on my pillow, reminding me in the silent hours, when recollections of a most *peaceful* and *happy* past rush upon the memory, that, it may be, He who bore that Cross for us, will yet *grant* a higher happiness, a deeper peace, amid all that is *most bitter* to a woman's heart—*calumny* and *ingratitude*, *public animadversion* and *suspicion*.

With regard to the little oratory, it is nothing new to have a room set apart for prayer. It is a pious custom recommended by the English divines, when it is practicable and used by English lay persons. In our small house, where *each* cannot have *her own room*, there can be nothing strange that we should have *one quiet place* where we may retire for our devotions, amid the burden and fatigues of a most busy life. *Ignorance alone can invest this with the idea of Popery!!!*

The only other charge about the oratory is that we put flowers there. Why not? Is there more harm in our having flowers in the oratory on a festival than in a drawing room for an evening party? We have all been accustomed from childhood to see our chambers and houses made to look as gay as they can with evergreens and holly. Some of our friends have brought us flowers, and *we* have placed them *in*, what is to *us*, the *happiest* place in our house. But then a wreath of flowers was put upon the Cross on the festival of the Virgin Mary. *Why is this said*, “on the festival of the Virgin Mary,” *but just for odium's sake*; as though *we* wished to pay more respect to her than the Church of England does. Why deal thus in inuendo? The festival is a festival of our Lord. The Church calls it “The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.” Friends gave us some flowers; some of the Sisters, when the day's labour was over, amused themselves in twining a wreath, and placed it on the Cross.

Men may think it a *frivolous* act, but to *us* it is natural. Women may give their whole heart to God and his poor, to labour for them, but *we are women still, and have women's tastes*. We still love flowers and pictures. We have done with gay dresses, for they are expensive, and would be a mockery to the poor; but we like the brightness and gaiety of flowers, and friends give them to us,—why may we not use them as we will? And when, perhaps, too *weary* with our day's work to do anything else, why may we not plait a wreath of flowers, and *think of the unfading crowns in Heaven?*

But we wear crosses,—and what lady does not? And if there may be a cross on the Queen's crown—if ladies may wear crosses of diamonds, pearls, and rubies in courts and assemblies, who shall grudge us our simple wooden cross? worn not from any idolatrous or superstitious feeling, but because *we love the remembrance of the symbol of our Faith*, and because we strive to remember in our *daily* life, Him who bore the Cross for *us*. Lastly, we keep other forms of devotion besides those of the church service. And if we work to our full strength, and, when not otherwise engaged, seek to refresh our souls, as well as our bodies, who shall say this is wrong? Why should we not aim to do to the letter what we say in the Psalm that we do? “Seven times a day will I praise Thee, O Lord, because of Thy righteous judgment.”

We learnt it from Bishop Cosins, whose book, I believe, was once held in esteem next to the office of the Liturgy itself. We use nothing which is not in accordance with the Prayer Book. Our psalms, and hymns, and prayers, are not allowed to hinder any work. If any sick need us, or children are to be attended to, we say psalms to ourselves as we can in the streets. No work of love was ever neglected for our times of prayer. As for their names, if we use among ourselves, for shortness' sake, the old names; is it *names or things* that people are so *anxious* about? Since our prayers are according to the Church of England, is suspicion to be thrown upon us, because we say, “It is time for terse,” rather than “it is time to go to the prayers for the third hour? *Is not this the temper of those who would “make a person an offender for a word?”* But to comply with a wish that was expressed, these words have been erased from our books. But now I would ask, in common justice to the cause of the institution which I advocate, why are these matters brought forward so prominently, and *why are very important truths concealed?* Such are the charges brought against us after an inquiry into our most *private* life, as *minute* as if it had been made by the Inquisitors. But I forgot. Not to mention insinuations, painful and insulting as they are unjust, there is one other definite cause of public censure. I have received into my house, as personal and private friends, those whose names in their public capacity offend some ears. I know not what *right* any one has to *publish* to the world my *private* concerns. When I *offered* to work for the poor, and to educate *neglected* children, I did not, thereby, make myself *public* property.

And by what line am I to measure my friendships and acquaintance? Do people never associate with each other unless they agree on every possible subject—morals, politics, religion? or is every one

responsible for the opinions of their guests? Free society and our friendships would indeed be unhappily marred. It is not that we would not resign our pictures, our Crosses, our flowers, if, indeed, the hearts of Englishmen could refuse a woman the indulgence of such innocent pleasures. But it is incredible! Have *you* then no Crosses in your houses, no pictures on sacred subjects in the room where you say your daily prayers? Have you never put holly or evergreens in your rooms or your Churches? Why then find fault with us? Are we to put away these things *only* because we have left our homes, and have reserved to ourselves these innocent delights, with which to soothe and cheer our toil? But it is generally urged, "you will mar greater good by indulging in things innocent enough in themselves, but which people cry out about." *And if they cry out at these, when will they hold their peace? If we give up one thing, another would be laid hold of. There is no reality in all this, it is the mere cry of a party.* A very short experience will prove this. I could not request the Sisters to lay aside the few pleasures with which their daily toil is cheered, and in which they take an innocent, a natural, and a wholesome delight

It is said that the clothes of the young servant girl were given to the poor. It is *not* said that the Sisters gave *new* instead of their own clothes; *that they nursed her with a loving tenderness*, which would have touched every heart during an illness; that if from the time of her recovery, until the day she left us, she only complained of fatigue, they *voluntarily and daily* gave up their own time of *rest*, in the midst of other duties, to perform her household work. It would, alas! *be too easy* for me to explain yet further a history of most sorrowful, most bitter ingratitude.

And here I have one observation to make respecting the statement that was read concerning the free use of Bibles in my house. When I sent Sarah to collect them, the boys and myself were then occupying the only sitting room, excepting the school-room in the house; thus, all those Bibles (and she came into the room twice laden with them) were collected from the bed-rooms, the oratory, the school-room, and the kitchen. I suppose, during my ten months' residence in Devonport, I have bought hundreds of Bibles from the Christian Knowledge Society, for distribution.

It is said, that Mary Pochetty averred she was unhappy. It is *not* said that *again and again* she wrote letters to her relations, *which she showed*, telling them how *happy* she was, and how *she loved us as her mother and sisters*.

It is said that the Sisters pray often in the oratory. Why do they *not add*, that they are *yet oftener* found beside the bed of the sick, attending to their bodily wants, and soothing the fevered couch of misery and pain?

Our children are chidden for not remembering a mark of respect at entering and leaving a room, and this is traduced into a proof of idolatrous worship. Could, then, those who enquired so *minutely* into the *external* mode of education, have *remained* in ignorance of their *religious* instruction being confined to the Church Catechism, the Prayer Book, and the Bible?

I placed in the oratory, to please the little ones, a print from a picture, which I suppose, may be found in countless drawing rooms in England. But because it represents the Holy Child Jesus in the arms of his mother, it is made a matter of accusation against me. Why did not these cross-questioners ask these unhappy girls *straightforwardly, whether they were taught anything which the Bible and the Church of England do not teach, or whether they ever heard any words or conversation to that tendency?*

It is not for me to speak of the principles inculcated in our schools, or amongst the poor. Those under whose inspection we work, will gladly bear their testimony on these points.

And now, where is all that has been said about our having crucifixes in the house—of our wearing hoods like nuns—of our having no Bibles or only mutilated copies of them—of our educating the children in “soul destroying doctrines”—of my being myself educated in a French convent, and sent down here by some person or persons belonging to some section of the Church, for the purpose of fomenting divisions, and teaching heretical doctrines to the benighted population of this place?

There is not one present, who can *really* credit this; yet, *these* and *other* falsehoods are industriously circulated, and create an impression which it is hard to combat; for one *idle* assertion is more *readily* believed by the ignorant and credulous, *than* the most *minute* defence.

No one brought or sent me here but the Bishop, who *nobly* appealed to the country for help, and God who put it into my heart to respond to that appeal. I, and those associated with me, came, *not to advance the cause of any party*, (this motive, *powerful* though it may appear to *men*, would but *ill sustain weak women* amid a life of daily and unaccustomed toil). We came to feed the hungry, to nurse the sick, to soothe the wretched, to *gather the children from haunts of wickedness and scenes of misery, to teach them to love their BIBLES, their CHURCH, their GOD!* We came in love, and by some we have been received in love. But, why do we elsewhere meet with such bitter hostility? Is it because we are educating hundreds of children, who, a *few months ago*, were untaught and neglected? Or, is it because within the last winter season, when owing to the cessation of work, there has been greivous local distress, innumerable families have been supplied with bread, the sick have been cared for, and the destitute have been clothed? Or, is it because, while absent from our families and our homes, and spending our days amongst the ignorant and the miserable, we seek a blessing on our work, and strength for our weakness, by *unceasing* communion with Him without whose aid and guidance our feeble efforts are worse than vain?

It is a noble cause for which I plead—it is the cause of the orphans and the poor. *Would that I could defend it more worthily.* Why are my words so cold—my language so powerless? Alas! I am but a woman, weakened by the heavy pressure of illness, and *ignorant* how to *reason* with men. I know not how to convince their understanding, or to touch their hearts. It is not *my own* cause which I would plead. It matters little to *me* that insulting insinuations are

attached to my name, or that I am by *some few that know me not*, believed to be *other* than *what* I seem. There is One who knoweth the secrets of the heart, and He, and He alone, is *my* judge : but oh ! that those who *oppose us* would reflect that they do not *injure us*. That would little matter ; we could *easily* forgive and forget, and pray God to pardon their error ; but they incur a greater danger ; *they injure the poor* ; they hinder, it may be, the salvation of immortal souls. *Thousands are at this moment surrounding us, persisting in ignorance, and want, and sin.* Oh ! *if those, who so bitterly criticise and watch our way of life, would but go and labour amongst the poor.* But let them not judge harshly of us ; let them not seek to check our progress, or mar our plans, lest they *only* succeed in injuring the poor, through those who came to aid them. Once more. Will any degree of *present* triumph or exultation *compensate* for the agony of one *future* pang of remorse ? I grieve greatly for those who have been so bitter against us. For the Sisters, and for our orphans, how is it possible, I should not feel anxious, as to the result of this day's enquiry ? The morning may be gloomy,—yea, the noonday may be clouded ; but at eventide there shall be light ! The Lord shall give strength unto his people ! The Lord shall give his people the blessing of peace ! Oh ! my God, I will give thanks unto Thee for ever !!!

The Bishop now rose and said, I wish that address had been heard by all ; I am sure it will be read by all, because I am quite certain that justice will be done to it by publishing every word. It will occupy a great space—and if it were printed in a little pamphlet, or indeed I fear it would be a large pamphlet, it would be sure to receive attention. It is to me a matter of some pain to have been obliged to contribute so largely by my own words in swelling that report. I came here this day with a feeling of impartiality, as much as it was possible for a man, under such circumstances, to feel. I do not profess to have come feeling absolutely impartial. I frankly say, I should blush for myself if I had. I came with a feeling of veneration for that young lady who sits there. I go from this meeting with a feeling I know not how to express—admiration mixed with reverence. I would do something to express the sensation I feel. Most heartily, madam, do I, your Bishop—the Bishop of this diocese—most heartily and earnestly do I thank you for having come here on this mission of Christian love ; for having laboured so devoutly, and by God's blessing, so usefully ; for having endured more than yet I ever knew woman to be called upon to endure, with a patience and resignation, and a feeling of superiority to all human consideration, which I never hope to see in any other again. I declare most solemnly, that the result of this investigation in me, is that of the most unmixed admiration. If there have been some things which these ladies have adopted in executing their work that I wish had not been adopted, they are absolutely overpowered by the cloud of virtues and graces exemplified in their conduct. I know I shall, very likely, be condemned for expressing very strongly that opinion. I know I shall be condemned as a Papist, as a favourer of papacy, as encouraging Popery in my diocese, because I stand forward (and while I am

blessed by God's mercy with strength to stand forward, never will I cease to do so) to testify my reverence for the pious virtues of that good and virtuous—I had almost said—angelic woman. I am willing to hear all the censure which may be cast upon me, as your Bishop, for speaking thus strongly. I repeat, there are some things which I wish had not occurred: I wish particularly that the Cross had never been put upon that altar, and also that the flowers had not been placed there; but am I surprised that ladies have done this, which we, as men, might think very imprudent, and very improper? I am not surprised, and will not treat it as a subject in the slightest degree for censure. I venture to hope that they will be removed—that they will not be permitted to stand there, after the scandal that has arisen, and the expression of your Bishop has been given, that they are improper—(Miss Sellon here bowed assent). But there are other things done by these ladies, of whom Miss Sellon is, in fact, the presiding mind. They have done many strange things. That is very true. These Crosses, this altar, are strange things; but not so strange—not any thing like so strange—as the works of mercy she has performed. I wish with all my heart *they* were less strange than they are—I wish this was not incomparably more distinguished by its wonderful singularity than those little Crosses, of which we have heard. Then what are they called? They are called Sisters of Mercy, and we are told that it is a Popish title. I rejoice that Miss Sellon knows that such Sisterhoods exist in Protestant countries abroad. I do not know whether this be so or not, but I have heard so, though I have not particularly enquired; but for one, I rejoice that there is in England established a Sisterhood of Mercy. I thank Miss Sellon for establishing such a Sisterhood in this diocese. I rejoice to thank her as a member of the Church of England, for having, by her wonderful exertions, rescued, in part, her Church from that reproach hitherto very frequently borne against her by the Roman Catholics; namely, that we are incapable of raising among our women, anything like that spirit of love which has exerted itself in so wonderful a degree, in many instances, in Roman Catholic countries. I have never been abroad, but I have always heard the Sisters of Mercy spoken of with reverence and regard, and I have often heard a strong feeling of regret expressed that we never have had such an institution here. I repeat that reproach is in this instance removed, thanks to that lady. I hope she will not give up that title, however it may be attacked by the press, or otherwise; I hope she will retain that title of Sister of Mercy. She will go from this room possessing that title. She entered it not with danger, because in such a case there was no danger, or apprehension, though many in this room might have been apprehensive that she would have gone out not as a Sister of Mercy, but as a Martyr of Mercy. Instead of that she rises before us, and makes us all feel—the greatest, the proudest, the most self-righteous among us—what poor miserable things we are in the presence of her—(hisses and laughter). I entreat you to hoot and hiss as much as you will, unless for your own sakes you cease. I am sorry indeed—if there were only my own personal considerations I should be glad—because

I conceive it is an honour to have the reproach of those who can express reprobation on my attempting to do justice to that excellent lady. I am sorry for detaining you so long. I say she will go out not a martyr of mercy, but with the thanks, and gratitude, and approbation of all, whose thanks, and gratitude, and approbation she will value. She has been taunted this day, and every day, with showing an extreme regard for the Cross. Let us recollect that she has shown her regard in one way, in which it would become all of us to show our regard; she has followed the precepts and example of her blessed Lord, by taking up her Cross and bearing it in such a way as I trust no one will forget. On such an occasion as this, I thank you heartily for the general attention and good will you have shown. I have particularly to thank the two gentlemen I see here, I mean the Admiral and the General, for the honour of their being present on this occasion. It does not surprise me; they are the honoured heads of two noble professions, to which we are all indebted—the Navy and Army. It is for the good of the orphans of the Navy and Army, that this lady has laboured, and successfully too; that she has suffered, and thank God that she has not been overborne. I do earnestly hope she will give herself some repose, some rest from the tremendous trials to which she has been exposed, and will not hazard a life, valuable as hers is, by prosecuting those labours so unceasingly as she has done. I trust that some one else will for a time carry on her arduous work. I now thank those present for the forbearance they have shown, and as a visitor to this institution, to thank Miss Sellon for what appears to be her general conduct.

The “Inquiry” then terminated, having lasted upwards of seven hours.

RULES OF THE ORPHANS' HOME

1. Study to offer up every duty and every action to Christ.
2. Devote ordinarily six hours each day to works of Mercy.
3. In all intercourse with the poor, follow as much as possible the direction of the parish priest, to whose care their souls are committed.
4. Shew tender sympathy towards the sick. For the most part, begin by relieving his bodily wants, and contribute in any way you can to his cleanliness, ease and comfort; for we are most inclined to listen to those who show love towards us. When ye have to visit those who in health have forgotten God, dwell on the tender love of Christ to all true penitents: yet warn them affectionately, that unless they seek His mercy and pardon in the way He hath appointed, they must be miserable through all eternity.
5. Impress yourselves, and speak to them as being impressed with the truths ye speak of, and as feeling the value of the soul; for if our own hearts be not moved, in vain shall we hope to move the hearts of others.
6. Pray earnestly with and for them, and especially that God would look down on them with pity, and bring them to repentance.
7. When there is no hope of the patient's recovery, if it is necessary to make this known to him, do so with great caution, and if time permit, gradually; telling the sick man that to submit himself wholly to the will of God, trusting in His mercy for his dear Son Jesus Christ's sake, will turn to his profit, and help him forward in the right way that leadeth unto everlasting life.
8. Speak in a gentle, soothing, impressive way, and be careful not to fatigue the sufferer by trying to gain too much in one visit.
9. If mention be made to you of the disposal of property, endeavour to put the subject from you, and refer the patient to some proper person, in whom he may have confidence.
10. In visiting the schools, besides the ordinary instruction, ye shall be diligent in teaching the children, to direct all their thoughts, words, and actions, to the glory of God, and to realize His presence everywhere;—to implore His grace that they may know and love Him, and keep His commandments; and to respect their parents and superiors.
11. Especially ye shall be diligent in catechising and preparing the children to go before the parish priest for examination, previous to Confirmation and for Holy Communion. The Orphans shall be the especial charge of the Sisters, in proportion to their numbers: great watchfulness shall be used that they do not teach each other harm: they shall be carefully trained in all the duties of their calling; the Sisters who have the care of them allowing nothing to interfere with this work of love.
12. Aim to do all things in the spirit of deep, sincere, unfeigned humility; "in honour preferring one another."
13. Receive any suggestion or reproof with an expression of thankfulness, or otherwise in perfect silence. Whatever ye think it necessary to say, defer till another time.
14. Dwell in unity with one heart and one soul in God.
15. Let their be no contention, or at least let it be soon ended.
16. If there be a difference of opinion, and ye must speak your thoughts, give your reasons with modesty and charity, with a view to truth and edification, and not to get the better of the argument.
17. Should any offend another, let her make amends as soon as possible, and the offence must be pardoned directly. If both have offended, both must mutually pardon.
18. Carefully avoid all harsh expressions.
19. Shun all party spirit and partizanship as a source of discord and division.

20. Be content with such food and raiment as ye have. Let all furniture in the dwelling rooms of the sisterhood be simple and plain.

21. Let all things needful be given to all alike, according to their needs.

22. The Sisters being constantly employed in works of mercy, care shall be taken that the health do not suffer by indiscreet abstinence; yet the Sisters shall refrain from eating out of meals, unless health require. But whatever is needed they shall ask for.

23. There shall be no unnecessary conversation in rising and going to bed, amid daily duties, and in going to and from Church.

24. Let each attend to herself and her own duties, and not curiously enquire of others, or needlessly talk of them.

25. Take whatever befalls yourselves or others as from the hand of God.

26. The dress of the Sisters shall be as simple as possible, both as to material and as to form.

27. Consider personal neatness and general order as religious duties.

28. If sick, obey not the Superior only, but the Physician also, in all things relating to the body. The Sisters, especially the Superior as Mother, shall frequently visit the sick, and treat them with tender love.

29. If death be apprehended, the Superior shall take care that the Holy Communion be administered in due time.

30. Fathers, mothers, or such as have stood in the place of parents, brothers, and sisters, aunts, uncles, nephews, nieces, shall be admitted to see any of the Sisters; but, except on any urgent occasion, only at stated hours.

31. It shall be a strict rule that the duties of the Sisterhood shall not interfere with the Sisters shewing filial piety and affection towards relatives. It shall also be allowable to any Sister to visit her parents yearly for a limited period.

32. The Superior shall not value herself upon the authority she holds, but rather esteem it an opportunity of rendering loving service to others.

33. She shall be loved and honoured as a mother, in matters of great or less moment, in things agreeable or disagreeable, not considering whom they obey, but rather Him for whose sake they obey, that is Jesus Christ our Lord.

34. She shall have the direction of the employments of the household, and exercise a mother's care of the health of the whole family.

35. She shall make herself a pattern to all, receive and support the weak, be patient with all, be exact with herself, and cautious in what she requires of others.

36. The Sisters who serve shall by no means be treated differently from the others, but all shall live together in equal love. Any orders given them shall be seasoned with charity.

37. All the Sisters shall call them Sister, mindful that although these be servants in outward circumstances, they are still the daughters of God, and with them in hope co-heirs of Jesus Christ.

38. Whereas the Institution is still in its infancy, and it may be expedient that other regulations should be adopted for the well-being of the Sisterhood, and of the Orphans' Home, the Superior, with the advice and consent of the Sisters, shall have power to frame such further rules, in harmony with the foregoing, as she may conceive calculated to promote those ends. And such rules shall be laid before the Bishop, whenever he shall think that they have been sufficiently approved by experience.

APPENDIX.

THE following statements have been VOLUNTARILY made by the respective parties whose "marks" are attached. They were in attendance to be examined, and were also prepared to verify the same before the Bishop of Exeter, had he thought it necessary to call upon them:—

Mary Ann Blake, 33, Granby Street (husband 1st class petty officer of the Caledonia), the aunt of Catherine Dale, an orphan under Miss Sellon's care.—On Sunday week, the 4th February, Mary Pochetty, accompanied by another girl, called "Sarah," whom I believe to be Sarah Clarke, and whom I have seen at Miss Sellon's, called on me and told me that my niece Catherine Dale was very uncomfortable, and that the ladies were very distrustful of her, and put people to watch her, because they thought her dishonest. I said I would go to the ladies and ask why they were mistrustful about the child; I said I thought it was my place to go, as the child had no other relations but myself and husband. These girls informed me, that two gentlemen had called upon them from the Queen, stating that the ladies were Roman Catholics, and that they themselves were to go to London, as head witnesses, and that when the two gentlemen had called upon the ladies they had concealed an image, and it could not be found, which they used to go down on their two knees and worship every night, and frequently in the day. They endeavoured to persuade me to take away my niece, stating that she was bringing up as a Roman Catholic, and that she was crying every night and morning, and was breaking her heart. Yesterday, the 13th, I went to Miss Sellon. I did not go before as my nephew had seen the child, and mentioned that she was very comfortable, and liked the situation; my husband had also seen her in the Brick-field, and she said she was very comfortable, and did not wish to leave. I, therefore, went yesterday to Miss Sellon, and told her what the girls had said. Miss Sellon called Catherine into the parlour, and desired me to question the child alone—Miss Sellon leaving the room. I asked her about her being mistrusted, and she said—"Aunt, if I am, I do not know why. Mary Pochetty has told me the same; she said she had been repeatedly set to watch her." She told me she was very comfortable, and had no wish to leave, and that Miss Sellon was a dear lady to her. Miss Sellon returned to the room and asked her if she had ever heard before that she had mistrusted her? The child said, "Yes, madam; Mary Pochetty has told me that she has been set to watch me." Miss Sellon said, it was the first time she had ever heard of it, and she was ready to give her a good character, which would be taken more notice of than what such girls would say. Miss Sellon told me she was glad I had come. I said I was sorry to be so troublesome, as I frequently called to see my niece, and was always admitted when the lady was at home.

The mark of X MARY ANN BLAKE.

In the presence of
WILLIAM BENNETT KILLPACK, M.A., CLERK.
TIMOTHY CAREW.

14th February, 1849.

Jane Thomas.—I am a widow, and now reside at No. 7, Boscawen Place, with my only son. Mrs. Clarke rents the house, and I am tenant to her; I rent two rooms from her. Mrs. Clarke's family consists of her husband, herself, two sons, and three daughters; Sarah Clarke is the eldest, and is about 17. Before Miss Sellon went to Milne Place, Mrs. Clarke had been hired by Miss Sellon to prepare the house for her, to get it cleaned and aired, and to keep fires in the

different rooms; Mrs. Clarke had been so occupied about three weeks. I have heard Mrs. Clarke say that Miss Sellon was a very nice young lady, and what a blessing it was that such a nice young lady should be sent upon earth to do the good which she was now doing for the little children in the schools. Sarah, the eldest daughter of Mrs. Clarke, was at that time living with Miss Sellon, in George Street, Devonport, and she came to Milne Place with Miss Sellon. I am certain that when Sarah Clarke went first to live with Miss Sellon, she only took with her one cotton gown, and a bonnet that had often been cleaned and turned; they were both poor, and not worth more than three or four shillings; she also took a scarf with her, worth about sixpence or a shilling. About this time Sarah Clarke and some of the orphan children, under Miss Sellon's care, one day brought a large quantity of clothes to Mrs. Clarke to be washed. Mrs. Clarke told me that she hoped she should always have the washing, it would be such a good thing for her. Very shortly after this, Mrs. Clarke told me that Miss Sellon had taken the washing from her, and said that she was going to give it to a poor widow woman with two children. Mrs. Clarke was in a most violent passion, she called Miss Sellon a good-for-nothing b——h for so doing and putting her to the expense of buying a flasket—she said that she was a liar, and called her dreadful names. From that time she took a regular hatred to Miss Sellon. I am positive it was so, from the different remarks she made to me at various times. I told her the poor widow woman wanted the washing more than she did. A short time after, Sarah Clarke called at her mother's with the orphan children. I spoke to her, and asked her how she liked being with Miss Sellon; she said, I am so happy and comfortable: I think I shall end my days with her, I am so happy. She shewed me a shawl which she wore, and said, this is a beautiful shawl which Miss Sellon has given me. About three weeks, I think, after this happened, Sarah Clarke was again walking with the children near Boscawen-place, when her mother called to her, and told her to come to the house. Sarah Clarke said she could not, as she had the children with her, and Miss Sellon would not like it. Mrs. Clarke flew into a violent passion, abused Miss Sellon, and exclaimed against her for taking away her daughter, and not permitting her to come to her house. She called one of her own children, and desired the child to tell Sarah Clarke never to come near her house again. Sarah Clarke then left the orphan children, and came to her mother at the back door; she remained with her about a quarter of an hour. I have seen Sarah Clarke at her mother's two or three times; once during a whole day. I have heard Mrs. Clarke repeatedly say, that she was determined that her daughter should not remain with Miss Sellon, but that she would have her home. I believe Sarah Clarke left Miss Sellon and returned home about three weeks since. A day or two after her return, two gentlemen called in the evening of Wednesday the 31st of January; one of them I knew to be Mr. Richards, the Editor of a paper in St. Aubyn Street, the other I was unacquainted with—he was rather a tall gentleman—they staid until nearly eleven. When they were gone, I heard Mrs. Clarke distinctly tell her daughter to say all that she knew about Miss Sellon, for now, whatever you say, you will be well paid for. To which, her daughter said—"Oh! won't I; leave me alone for that; there is no fear of me, for I shall be a lady by and bye, and ride in my own carriage." She was at that time rising up and down in her chair, laughing and saying—"I shall be a lady and have servants to attend me." Mr. Clarke, the father, then said to his daughter, "Sarah, now you mind and say to the gentlemen when they come again, that you will tell nothing unless you have a new suit of clothes—say that you are almost naked, and must have new clothes." During the time the gentlemen were there, I distinctly heard the name of the Queen Dowager and the Bishop of Canterbury mentioned. I have told Mrs. Clarke that she ought to be ashamed of her conduct towards the young lady, meaning Miss Sellon, who had treated her so well; and I said "You have got all you can out of her, and now you are trying to get all you can out of the gentlemen;" and I told her I would tell Miss Sellon all about it. To which she said, "I might; for that she would do for her, on account of the lies she had told." I went to Miss Sellon's, but I did not see her. I have known Sarah Clarke eight or nine months; she is of a gentle, quiet disposition, and would not dare to refuse her consent to anything her mother insisted on. Mrs. Clarke is a violent woman, and gives way to fits of passion, when she beats her children very cruelly. The next time Mr. Richards came was

with his son; this was on Sunday the 4th Feb., they staid about an hour; yesterday Mr. Richards again came and remained about ten minutes. Some time since Mary Pochetty came to Mrs. Clarke's house, and has remained there ever since; when Mr. Richards came to Mrs. Clarke's house, Mrs. Clarke, Sarah Clarke, and Mary Pochetty were in a room talking together. I am sure Mrs. Clarke would do anything to spite Miss Sellon. This information I have given of my own accord, and have never been asked to do so by any person whatever.

The mark of X JANE THOMAS.

In the presence of

TIMOTHY CAREW.

JOHN LAMPEN, M.A., CLERK.

WILLIAM BENNETT KILLPACK, M.A., CLERK.

February 14th, 1849.

Mr. Richards was again at Mrs. Clarke's yesterday afternoon, and staid about five minutes. If I could have written, I would have written all that I have seen and heard.

The mark of X JANE THOMAS.

February 15th, 1849.

Rev. W. Bennett Killpack.—Having been informed on Saturday, the 3rd of the present month, that the mother of Sarah Clarke had been to the house of a respectable inhabitant of my district, representing that her daughter had left Miss Sellon's, having been treated with great injustice by her, and turned into the world without any clothing but what she had on, and also had made various other complaints injurious to Miss Sellon's character; I considered it my duty, to call on Mrs. Clarke, to enquire into the particulars of the case, which I did on the Monday evening following, in company with a gentleman resident in this district. I told Mrs. Clarke the object of my visit; and said I felt it my duty to call upon her, as the clergyman of the district wherein she resided, adding, that if her daughter had been in any way wronged by Miss Sellon, I would endeavour to see her righted. In reply to my enquiry, as to the cause of her daughter having left Miss Sellon, Mrs. C. said, she had not been justly treated, having not been clothed, as had been promised her, and as a servant ought to be; that her daughter had been overworked, and prevented from coming home to see her. She also stated that her daughter had no change of clothes, when at Miss Sellon's, and that her petticoat had not been changed for four months. Mrs. Clarke however, admitted on my putting some further questions to her, that Miss Sellon had given her a new gown after she left, and 10s. on account of an old bonnet and scarf, which had been given away to the poor; but she expressed herself very ill satisfied with this. She further complained, that when her daughter lay ill for three weeks, and insensible the whole time, she was not informed of it, or sent for, adding, it was cruel treatment this, to keep a mother from her sick child. At the end of my conversation with Mrs. Clarke, her daughter Sarah came in with Mary Pochetty. I then questioned her on the same points. I found her story, on the whole, agree with that of her mother. She especially complained of having been worked beyond her strength, and kept in close restraint, and stated, whenever she had any additional rest given her, she had to make it up afterwards. She also said, she did not approve of the religious services of the house; and felt it a hardship to be obliged to attend them. I told her I did not then desire to hear what she had to say on that matter. Both Mrs. Clarke and her daughter admitted that Miss Sellon had always been very kind to her, and that she was a very good and pious woman. On our leaving the house we were followed by Mrs. Thomas, who said, she had been to Miss Sellon's to tell her all that had taken place, and what complaints Mrs. Clarke and her daughter had made to the gentlemen who had visited her, for the purpose of making enquiries about the Orphans' Home. She said she thought it shameful for them to speak against the good ladies as they had done, and, therefore, she determined to let Miss Sellon know it; but that on going to Miss Sellon's house she could not see her, and she then thought it her duty to tell me. She expressly contradicted what Mrs. Clarke and her daughter had said as to her being kept from seeing her daughter. As we were in the street,

and I was desirous to hear what Miss Sellon herself had to say, I did not wish to put any particular questions to the woman; so after four or five minutes' conversation as we walked along, we left her. I then proceeded to the Orphans' Home to tell Miss Sellon what I had heard; upon doing which she utterly denied the truth of what had been alleged by Mrs. Clarke against herself. Thinking it then best to endeavour to prevail upon Sarah Clarke to see Miss Sellon and explain what she had said, I went again to Miss Clarke's the following evening, about half-past five o'clock, to request her to accompany me thither; for some time she refused to go, stating she had promised never to go near the house again. Whereupon when I asked her to whom she had made the promise, she could not tell me, but said it was made before God. She afterwards added, she would not go because Miss Sellon had injured her character. At length she consented to go, and went up stairs, as I thought, to put on her clothes for the purpose; but after about five minutes she sent down for her mother. After a few minutes' conversation with her daughter, Mrs. Clarke returned and told me Sarah was unwilling to go. I requested to speak to Sarah again, and when she came she consented to go, if her mother would go with her; but would not go alone. Mrs. Clarke said she could not go as she must take care of the children. At length, however, she was induced to go with her daughter. On leaving the house we fell in with Mr. Clarke, the father, whereupon they went back into the house with him, but promised to follow me to Miss Sellon's in a few minutes, which they did. When she was at Miss Sellon's she would not leave her mother's side for an instant to see Miss Sellon alone, which I was desirous she should do, as I believed her to be completely under the influence of her mother, and both of them manifested great anxiety to get away again. Whilst they were there the Rev. Æneas B. Hutchison unexpectedly came in. In his presence, as also that of Miss Sellon, I said to Mrs. Clarke—"You complained to me when your daughter was ill for three weeks, you were not informed of it, and kept from her." Upon this Miss Sellon said—"Why, Mrs. Clarke, you came and saw Sarah the day after she was taken ill." Mrs. Clarke at once admitted this, with much apparent confusion, saying—"I don't doubt your word, Miss Sellon; but people make such strange reports." A kind of excuse I could not comprehend. I asked Sarah Clarke the *real* cause of her leaving; she answered, what she had never stated before—"Because I was called a thief." I then enquired who had called her so—she replied, "One of the Sisters," who had also, she added, often spoken very harshly to her. I asked her how she knew this had been said of her? to which she replied, that a girl who had now left, had told her so. I then enquired if she had mentioned it to Miss Sellon; she said she did so. I asked *when?* her answer was, before I left. Miss Sellon here remarked, "That is not true, Sarah; you told me of it afterwards, for I never suspected you of being a thief." I then inquired, how it was she considered Miss Sellon had injured her character: she replied "She had been told that Miss Sellon had said she would go upon the town." I asked who had told her so? she said "A young woman whom she had met in St. Aubyn street," but she could neither tell me her name, nor could she be sure, she said, of her person if she saw her again. After such evident contradictions, I thought it useless to ask her any more questions, *especially as Mrs. Clarke appeared anxious to leave, and would not allow her daughter to speak to Miss Sellon privately.* After two or three minutes, therefore, during which Miss Sellon, in vain, tried to speak to Sarah Clarke apart, they left the house.

Signed,

WILLIAM BENNETT KILLPACK, M.A.,
Minister of St. James' District.

February, 14th, 1849.

P.S. It is not true, as Mrs. Clarke and her daughter have since stated to a newspaper writer, that I rose from my chair with closed fists, and spoke to them in a violent manner. I did, on leaving, say in a *firm* and *earnest* tone, Mrs. Clarke, I plainly see you and your daughter are leagued with some newspaper editors, to ruin Miss Sellon's character. *I did not rise from my seat at the time; and I believe I shewed no sign of anger during the whole interview.*

W. B. K.

